

THE ENGLISH LEXICON OF STANDARD TERMINOLOGY FOR HELLENISMOS

From <<Θύραθεν>> ΦΙΛΟΣΟΦΙΚΟ ΛΕΞΙΚΟ by Vlassis G. Rassias

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Introduction

When first confronted by this Lexicon of Standard Terminology for Hellenismos in English, the reader will likely be perplexed by the omission of the more common approach of Comparative Language Dictionaries that merely list interchangeable words in both languages and the usage of a more comprehensive method of importing new Hellenic terms into English accompanied by the translation and study of these Hellenic terms and concepts. To understand the necessity for this will require that a pertinent question be both asked and answered. This question is the simplified foundation of two distinct ideas that exist in the field of Linguistics, as the scientific study of natural languages and more specifically the topical division of Semantics (the study of meaning).

Is Language and thus meaning Universal or Culturally-Specific?

The idea of the universality of language proposes that the same universal ideas are expressed by a myriad of different labels in the multitude of languages, past and present. This is a far-reaching theory which implies that ultimately the words and the concepts they represent in any particular language are interchangeable with their equivalent words and concepts in another language without any change or distortion in meaning to the concept being expressed. Many texts have been translated from one language to another in accordance with the premise that language is universal and words are interchangeable. Inherent within this proposition is the essential universality of concepts themselves. In this theory, universal human concepts are thought to be 'hardwired' into the human cognitive system from whence the universality of human experience is expressed by interchangeable words in a myriad of different languages. In one popular variant [1] of this theory, it is suggested that the universality of human conception and experience is based upon the universality of the features of the human environment (e.g. sun, stars, fire, water, etc). Although ideologies deriving from this theory are widely known, research and case studies over the past three decades have provided ample evidence that the matter of human conception, experience and language are not as simplistic or uniform as true universality would imply.

There are indeed a small number of universal Ideas common to all humans that exist independently of language. These universal concepts are expressed within the characteristics and qualities of the objective reality of any 'object' and are perceived within the human mind by the cognitive system common to all humans. However, words themselves do not express the total objective reality of an object. Words represent certain characteristics and qualities of an object that have been selected out of the totality of characteristics and qualities of any object. Which characteristics and qualities are selected is based upon the structure of culturally-specific concepts and values. These cognitive and conceptual selections vary from one language to another to a greater or lesser extent. A good example of this is the words 'river' and 'stream' in English, where the distinction between words is based upon *size*, in comparison to the French '*fleuve*' and '*rivière*' where the distinction is not determined by magnitude but rather upon *whether or not the river flows directly to the sea*. This illustrates that totally different concepts were used to distinguish between words that are supposed to be the equivalent of one another in a direct translation. Yet both the English and French words are used to denote the same object but from entirely divergent perspectives and based on different value systems and conceptions of nature.

"A moderate skill in different languages will easily satisfy the truth of this, it being so obvious to observe the great store of words in one language that have not any to answer them in another. Which plainly shows that those of one country, by their customs and manner of life, have found occasion to make several complex ideas and given names to them, which others never collected into specific ideas." John Locke [2]

Words do not directly represent objective reality but in truth rather express culturally-specific collectives of human conception of objective reality. Words and their concepts within each language represent the unique

relationship between a specific collective with their environment, nature in general, the Kosmos and the Universe.

The Hellenic language illustrates this perfectly in that the names of many of the Gods are also the common names and verbs used to describe objects and actions within each Gods sphere of activity. The beliefs of the Hellenes are totally integrated into the structure of the language. This essential animism inherent within the language demonstrates the unique relationship of the culturally specific collective of Hellenes with the Gods, the Kosmos and all within it. The unique culture has mediated between individual and object to create a structure by which to understand the Kosmos. From this perspective, when we say "ΗΛΙΟΣ" (Helios) in the Hellenic language or 'Sun' in English to refer to the same object, we are not certainly referring to the same conception of the object. Hence no translation is truly possible without explaining the distinct concepts inherent within one or both of the different names for the same object. The distinction between words in different languages exists because of differences in relationships between subject and object.

Studies [3] on the differences in modes of individual expression have illustrated that culture plays an enormous role in what and how people communicate. Different modes of expression are determined by the social values and beliefs of a specific culture. These culture-specific values and beliefs act as the framework for interaction. Hence any form of expression or communication (oral or written) should not be removed from the framework of the culture from whence it derives if an accurate understanding of the information expressed is to be attained.

"Culture may be defined as a set of attitudes, beliefs, customs and values shared by a collective of people and passed down from one generation to another via language or some other form of communication" **Masahiko Minami** [4]

In fact, language and culture are so intimately connected that simply phrased, language is a communication medium that uses words to draw on common concepts and ideas of the people who share the culture of a language. Each language is thus an expression and embodiment of its cultural reality with the particular signs and markings of the language being the symbols of this reality. This cultural reality in turn develops and nurtures the world view and methods of socialisation of the humans within its reality. Linguistic knowledge is simultaneously socio-cultural knowledge and it is through learning a language that children and other new members of a community are socialised and gain entry into the specific structure of meaning for a particular collective. Learning a language is simultaneously the learning of the linguistic structure of a specific culture and is an essential building block to the culture-specific representational forms of the collective [5].

From this perspective, it is easy to understand that in the same manner as words reflect certain of the characteristics and qualities of an object so too are selected human characteristics, ideals and potentials developed in any specific culture. Some characteristics, ideals and potentials have a higher priority within any collective while others will have a lower priority or be discouraged. This is the essential nature and natural tendency of culture that develops its people through the nurture of certain characteristics and the negation of others. Every language is the cultural medium of the development and interaction of its specific cultural collective and reality. The words of any particular language are specific to the linguistic structure of the reality of their own specific culture. In other words, every single word in a language draws from the many potential meanings possible for the object and attempts to communicate the concept it represents and embody the essential truth and place of the object within its own cultural reality. Each word is thus loaded with not only its etymological origins but also the history of how the word has been used and the associations of concepts and ideas it has gained in its usage. Each word is a common collective expression that evokes a particular conceptual meaning for an object or its activities out of the total potential of conceptual meanings that may express different cultural realities of the same object. The specific meaning for each word of each language is the unique sense of order or structure placed on nature and the world by a particular culture. All the words of a language in totality are the total cultural structure placed upon the world by a specific collective of people. This structure is not only the reflection of objective and common reality for the collective of people who participate therein but its words are also the medium of communication that exist between the individuals of the collective with each other and the individual/collective with nature, the world and the universe itself. Words and the specific concepts they embody are therefore the intellectual medium between the subjective perspective of the individual with the objective reality of their collective. Words concurrently mediate between the collective and the objective reality of the universe in a manner that enables the collective and its individuals to understand the world from a structured perspective. This

structure both liberates and constrains the intellect of the collective and as a consequence the individual too through acculturation and socialisation. Standards and norms of the significance and meaning of words create the standards and norms of interaction and interpretation of any collective of individuals. The common modes of interaction and interpretation in turn create the social conventions and value systems of the collective. It is from within this structure that all the products of any culture of people arise [6].

"We dissect nature along lines laid down by our native languages. The world is presented in a kaleidoscope flux of impressions which has to be organised by our minds - and this means largely by the linguistic systems of our minds. We cut nature up, organise it into concepts and ascribe significances as we do, largely because we are parties to an agreement to organise it in this way - an agreement that holds throughout our speech community and is codified in the patterns of our language. The agreement is of course an implicit and unstated one, but its terms are absolutely obligatory; we cannot talk at all except by subscribing to the organisation and classification of data which the agreement decrees." **Benjamin Whorf**

Acculturation and socialisation are therefore the agents of civilisation and the means by which any group of people develop conscious awareness or intellect, forge a collective identity and find order within nature, the Kosmos and the Universe.

"No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached." **Edward Sapir**

It is possible to say that any particular civilisation is a solidification of the culture of its collective and when one considers the intimate association between culture and language as its medium of interaction and interpretation, it becomes possible to begin to understand the ancient Hellenic concept of the Logos as well as the reasons why the ancient Hellenes are correctly referred to as the *Civilisation of the Logos*.

Over thirty years of research and case studies into the 'universality' of human conception has yielded very meagre evidence with only approximately three dozen 'universal' or elementary human concepts being identified [7].

As a result the universality theory and its proposition that words and the concepts they represent are interchangeable in the varied multitude of languages has been proved limited and dogmatic. Languages and culture are inextricably interwoven. Any lexicon of words that has been translated from one language to another must logically also translate the unique cultural concept that is represented by the word if it wishes to accurately represent the conceptual meaning of a word in its language of origin. There is no longer scholarly justification for translations that merely replace a word in one language for the closest word in another language.

"To be sure, a midpoint around which all languages revolve can be sought and really found and this midpoint should always be kept in mind in the comparative study of languages, both in the grammar and lexicon. For in a number of things which can be determined completely 'a-priori' and which can be separated from the conditions of a particular language. On the other hand, there is a far greater number of concepts and grammatical peculiarities, which are so inextricably woven into the individuality of their language that they can neither be kept suspended between all languages on the mere thread of inner perception nor can they be carried over into another language without alteration" **Wilhelm von Humboldt**

In translations between the Hellenic language and English, a further factor exists that both helps and hinders a proper understanding of translations between the two languages. There are currently over 30 000 Hellenic words in the English language. Some of these imported words create the etymological foundation for an anglicised form of the Hellenic word while others will be combined with other imported words to form an English concept word. The similarity between the transliterated forms of this type of English word may lead some to believe that the anglicised word is always interchangeable with its Hellenic derivative. Unfortunately, cultures change and the concepts represented by words change simultaneously. The Hellenic words that were incorporated into English have very often taken on different cultural associations and concepts to their Hellenic counterparts over time. In many instances only the most basic meaning of the Hellenic word was brought across to its anglicised form rendering the English concept of the word limited and simplistic in comparison to the Hellenic concept from which it derives. There are also countless other modern English words that have been imported into the language from both the old and new languages of

other cultural collectives aside from those that have evolved from Old English (prior to 1150 CE) and Middle English (1150 to 1500 CE). The concepts represented by many of these words diverge to a greater or lesser extent, both in origin and modern usage, to what may appear on the surface to be parallel Hellenic concepts. These factors greatly affect the accuracy of direct translations of texts from ancient Hellenic into Modern English and especially those where the translator has merely replaced the Hellenic word with its closest English equivalent without the use of annotated notes to explain the differences in concepts. Although it is important to note that for the purposes of purely literary entertainment, many of the direct translations without notes will suffice. Precision and accuracy of translation of the concepts represented by words in their original language is of the utmost importance in the study of the Hellenic religion and philosophy. Likewise, the usage of proper terms with standard definitions that precisely detail the concept in its language of origin is of primary importance in any modern text written for the purposes of disseminating information about the Hellenic religion and/or philosophy.

It is for this purpose that the Lexicon of Standard Terminology for Hellenismos in English has been compiled and translated. Hellenic words and terms that are currently in common usage by English-speaking Hellenic Polytheists have been identified and defined according to the precise concepts referred to by the ancient Hellenes. There are also many English words and terms that are currently being used to represent Hellenic concepts that do not precisely correspond to the proper Hellenic concept. Efforts to redefine the English words to suit the Hellenic concepts have had limited success as the majority of the public as well as newcomers to the religion will still read the words and form their ideas based on the Standard English definitions of words as found in English dictionaries. For this reason, some of the more misleading English words and terms have been identified and the proper Hellenic terms and concepts have been imported into English. The Hellenic words and terms whose comparative conceptual meanings find a satisfactory equivalent in English have been omitted from the lexicon.

It is our hope that this lexicon will form the basis for the religion to have the same terminology and conceptual meaning in both Hellenic and English. It will simultaneously provide a very succinct and precise set of standards that will foster the common bond of meaning and language between us all. It is important to note that this lexicon is by no means complete or comprehensive yet. New words will be added to it at regular intervals and to this end we request that any words or concepts that you may believe to have been erroneously omitted from the Lexicon of Standard Terminology for Hellenismos in English to be forwarded to us for an evaluation of comparative terms and possible addition to the next edition of the lexicon.

References:

- [1] Swadash, M: The Language of the Archaeological Huastecs
- [2] Semantics, Culture and Cognition, Universal Human Concepts in Culture-Specific Configurations: Anna Wierzbicka Pg 18, 19,
- [3] D Hymes (1981, 1982, 1985, 1990), Ochs and Schieffelin (1984), Schieffelin and Eisenberg (1984); Au (1993), S Michaels (1981, 1991) and J.P. Gee (1985, 1986a, 1989a, 1989b, 1991b). For further information see: (a) J.P.Gee's 'What is Literacy? Teaching and Learning 2'; (b) JP Gee's 'Social Linguistics and Literacies, Ideology in Discourses', essays from the Journal of Education; (c) J.P.Gee's 'A Linguistic Approach to Narrative' from the Journal of Narrative and Life History; (d) JP Gee's 'Memory and Myth, A Perspective on Narrative'; (e) D Hymes' 'Foundations of Sociolinguistics' and 'Ethnology, Linguistics, Narrative Inequality: Toward an Understanding in Voice'
- [4 & 5] Culture-specific Language Styles: Masahiko Minami
- [6] Language and Culture: Claire Kramsch from the Oxford Introduction to Language Study Series edited by H.G Widdowson
- [7] Semantics, Culture and Cognition, Universal Human Concepts in Culture-Specific Configurations: Anna Wierzbicka Pg 18, 19,

Further Sources

Linguistic Problems in Translation: William R Schmalstieg (Pennsylvania State University) from the Lithuanian Quarterly Journal of Arts and Sciences (Volume 15, No. 3 - Fall 1969)

An Essay Concerning Human Understanding: John Locke (published in 1690)

PRONUNCIATION KEYS

A guide to the correct pronunciation of each word in the Lexicon has been included. This pronunciation guide makes use of a very specific pronunciation key (*Key 1*). This pronunciation key has been also been included in the accompanying guides to pronouncing the Hellenic Alphabet (*Key 2*) and Diphthongs (*Key 3*).

KEY 1

ǎ	(ah) after, father, palm
ê	(eh) ever, pet, end
ē	(ee) even, tree
î	it, give
kh	as in the German <i>ach</i> or Scottish <i>loch</i>
ô	odd, hot, occupant
ō	(oh) open, so
ë/ö	To denote that the word should be pronounced with a distinct break, i.e. that the letter should be pronounced separately and not as a part of a diphthong with the letter before

KEY 2

Hellenic Alphabet Characters	Phonetic Pronunciation	Lexicon Pronunciation Key	Phonetic Pronunciation Guide
Α α	Alpha	À á	ah
Β β	Vita	V v	vee
Γ γ	Gamma	G g	guttural 'gh'
Δ δ	Thelta	D d	<i>th</i> as in 'though'
Ε ε	Epsilon	Ê ê	eh
Ζ ζ	Zeta	Z z	zz
Η η	Eta	Ē ē	ee
Θ θ	Theta	TH th	<i>th</i> as in 'moth'
Ι ι	Iota	Î i	<i>i</i> as in 'it'
Κ κ	Kappa	K k	<i>k</i> as in 'kite'
Λ λ	Lamtha	L l	<i>l</i> as in 'lake'
Μ μ	Mi	M m	<i>m</i> as in 'man'
Ν ν	Ni	N n	<i>n</i> as in 'new'
Ξ ξ	Xi	X x	<i>xi</i> as in 'taxi'
Ο ο	Omikron	Ô ô	<i>o</i> as in 'order'
Π π	Pi	P p	<i>p</i> as in 'pick'
Ρ ρ	Rho	R r	<i>r</i> as in 'roar'
Σ σ	Sigma	S s	<i>s</i> as in 'sun'
Τ τ	Taf	T t	<i>t</i> as in 'task'
Υ υ	Ypsilon	Y y or U u or Ē	<i>e</i> as in 'even'
Φ φ	Phi	PH ph or F f	<i>phi</i> as in 'philosophy' or <i>f</i> as in 'fresh'
Χ χ	Khi	KH kh	<i>ch</i> as in the Scottish 'loch'
Ψ ψ	Psi	PS ps	pss
Ω ω	Omega	Õ õ	<i>o</i> as in 'so'

KEY 3

Diphthongs in Hellenic and Latin	Pronunciation Guide
AI αι (AI ai)	Ê ê (e as in 'elephant')
EI ει (EI ei)	Ē ē (e as in 'even')
OI οι (OI oi)	Í I (i as in 'intent')
AY αυ (AU au)	av as in 'averse'
EY ευ (EU eu)	ev as in 'ever'
OY οι (OU ou)	ou as in 'soup'

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Please note: Various 'Other Forms' of each word have been given to illustrate the different declinations and conjugations of the assorted words. These forms of the word have not been included for common usage as many of them (other than the nouns) would make no sense in terms of English grammatical structure.

AESTHESIS - ΑΙΣΘΗΣΙΣ

Pronunciation: Êsthēsis

Singular: Aesthesis

Plural: Aestheses

Other Forms of the Word:

Aesthesēos: that which derives from Aestheses.

Common English translation: feeling, sensation, sensory awareness

Translated definition of the word:

AESTHESIS is a primordial phenomenon of the PSYCHE (soul) that results from external causes which are known as ERETHISMATA (stimulations).

According to Speusippos, it is the movement of the NOUS (mind) and the course of the PSYCHE or message to the PSYCHE which enters via the sense organs of the body.

Pythagoras held AESTHESIS to be one of the four supports of the human PSYCHE. These supports are AESTHESIS, NOUS, EPISTEME (secure knowledge) and DOXA (opinion).

Demokritos and Epicurus determined AESTHESIS to be that upon which human GNOSIS (knowledge) is founded. Furthermore Demokritos stated that the conclusions of LOGIKI (rational thinking) must be supported by the witness of the senses although the senses alone cannot provide secure GNOSIS because:

a) The properties of matter are nothing more than consensual descriptions of the effects that matter has on mortals and the environment

b) Different people experience things differently because of their personal idiosyncrasies.

Thus Demokritos divides GNOSIS into two categories; firstly that which is gained through the intellect (pure GNOSIS) and secondly that which is gained through the senses which he refers to as '*skotië*' (being that which is distorted by the natural limitations of the human senses).

Correspondingly, Epicurus held everything to be real (regardless of whether the GNOSIS was derived from senses or the intellect and saw the distinctions as only differences in expression. [Compare NOESIS]

AGALMA - ΑΓΑΛΜΑ

Pronunciation: Âgâlmâ

Singular: Agalma (neuter)

Plural: Agalmata (neuter)

Other Forms of the Word:

Agalmaton: (plural) of the Agalmata

Agalmatos: (singular) of the Agalmata

Common English translation: statue

Translated definition of the word:

AGALMA derives from the verb '*agalo*' meaning *to decorate, make decent, to make someone famous, pay homage, to enlarge, gladden as well as the feelings of elation and joy*. The word AGALMA therefore means honour, elation, glory, a gift pleasing to the Gods and an image in the honour of a God or Goddess (including any image created by the spoken word or writing). Initially, ALGAMATA were the various gifts to the Gods for the purpose of worship. Copies of these gifts and the original gifts were considered centres of pleasure for the Gods and the most important relics within the temples. The AGALMATA always depict the Gods in contrast to the ANDRIANDA (images that depict mortals).

Porphyry says that an AGALMA is every depiction of a God, Goddess or Divine Power presenting a naturally identifiable picture to the human senses:

"...imprinting the invisible creations into the visible, which, just like an open book, achieve in describing our basic knowledge of the Gods, subject to one's ability to read them. It is not then questionable that the uneducated consider the AGALMATA to be wood and stone, as the unlettered consider the letters to be only scratches and consider the unmarked columns to be simply stone, wooden notice boards to be just pieces of wood and books just to be bundles of papyrus."

He further states:

"...because the Divine is light-like and radiates perpetually into the ethereal fire and it is invisible to the senses of those who have their cares exclusively on the things of mortal life, the makers of the AGALMATA used the appropriate materials such as crystal, marble or ivory to refer to the understanding of fire and gold as the properties of the incorruptible as gold is incorruptible. Others wishing to state the invisible essence of the Divine used a black stone. They imprinted a human form on the Gods because the Divine is LOGIKI (logic) and they allocated beauty to them because Divine Beauty is imperishable. They used different forms and ages, seats, poses and coverings; some they depicted as male and some as female, some as young and virginal and others wedded so as to illustrate the relationships between them. So all that is white, they allocated to the Heavenly Gods. The sphere and all that is spherical they allocated to the KOSMOS, the sun and the Moon and everywhere there is luck and hope. The circle and all circular things are allocated to Kronos (Time) and to heavenly movements, to belts and cycles contained in the sky, while the parts of the circle are allocated to the transformations of the moon. Pyramids and obelisks to the essence of fire and thus to the Olympian Gods. To Helios they gave the cone, to Gē (Earth) the cylinder, for the seeding and fertility they instituted the Phallus and for the vagina the triangle."

[Compare EIDOLON, EIKON]

AGAPE - ΑΓΑΠΗ

Pronunciation: Āgāpē

Singular: Agape (noun)

Plural: Agapes (noun)

Other Forms of the Word:

Agapan : (noun) the action of loving

Common English translation: love

Translated definition of the word:

The word AGAPE as a noun refers to being disposed towards someone in a friendly or erotic manner. The AGAPAN is contained within the good ethics and deeds of the Pythagoreans.

The academics via Speusippos determined AGAPE to be complete receptivity or total acceptance. AGAPE is a procedure of the ARÊTE (Virtue) known as PHILOTES (friendship) and as such a sensitivity of the human PSYCHE (Soul). Thus AGAPE is not one of the ARÊTÊS (as universal Divine Power manifesting in-between mortals) but a plainly positive sensation which lacks an application contrary to the ARÊTÊS. There is no adjective in the Hellenic language to describe the object of AGAPE (i.e. as the lover or beloved is to Love in English) but a rather a sense of AGAPE as a state of total receptivity to everyone (either erotic or friendly) that holds no exact object of affection. [Compare EROS].

AGATHON - ΑΓΑΘΟΝ

Pronunciation: Āgāthôn

Singular: Agathon

Plural: Agatha (neuter plural)

Other Forms of the Word:

Agathos (male); *Agathē* (female); *Agatho* (neuter); *Agathoi* (male plural); *Agathês* (female plural)

Agathotita: (noun); denoting that which is Agathon

Common English translation: beneficence, good

Translated definition of the word:

The AGATHA denotes the values that have primary priority in the individual and communal life. AGATHON is that which is Good for All as well as that which is useful and beneficial.

In Aristotle's 'Metaphysics' mention is made of the ten principles of the Pythagorean school of thought. These ten principles were comprised of the ten dualities that ordered the Kosmos. The ninth of these principles is given as the tension of the opposites between AGATHON and KAKON (bad) as dual sides of a single principle. This word as an ordering principle of good has a very specific meaning and is used within context to that which is ultimately AGATHA, beneficial, advantageous and includes the concept of natural aptitude, various talents or innate abilities.

Plato refers to the following as the first of the excellent AGATHA: Health, Beauty and Wealth (PLOUTOS). In Aristotle's Nicomachean Ethics, Plato's definition of the eternal nature of AGATHON is discussed as varied and manifesting within different contexts:

(1) Within the category of substance as *the THEOI (Gods) and the NOUS (mind)*

(2) Within the category of quality as *ARÊTE (Virtue)*

- (3) Within the category of quantity as *Moderation*
- (4) Within the category of time as the *Appropriate Time or Opportunity*
- (5) Within the category of relation as that which is *Useful*
- (6) Within the category of place as *Habitat*

According to the Stoics, the AGATHA are the behaviours which the philosophers must systematically subject themselves to in order to attain SOPHOS (personification of wisdom).

The AGATHA are distinguished into ARÊTÊS, Ethical Deeds or Achievements and Sensitivities.

a) *To the ARÊTÊS belong:* LOGIKI (the ability for rational thought), SOPHIA (Wisdom), DIKEOSYNE (Justice/Righteousness), ANDREIA (Bravery, Valour, Courage), SOPHROSYNE (Prudence), Devotion, Reasonable Generosity and Reasonable Friendship.

b) *To the Ethical Deeds or Achievements belong:* all of the actions that conform to the demands of ARÊTÊ such as reasonable deeds, righteous deeds and courageous deeds, etc.

c) *To the Sensitivities belong:* are the AGATHES as the sensible urges or agreeable dispositions such as; Will (as the sensible movement of the PSYCHÊ/soul towards the AGATHON), Serenity, EULABEIA (devotion with context to being mentally reserved) and Joy as the rational movement of PSYCHÊ expanding.

For the Neo-Platonists, the word AGATHON denotes all deeds that lead towards the Unity or YPERTATON AGATHON (Absolute or Supreme AGATHON).

Aristotle himself held that things could be referred to as AGATHOS in two different manners. Firstly as those things that are AGATHOS in their own right and secondly with reference to the means employed to secure those things that are AGATHOS in their own right. Aristotle postulated that due to the distinctions and differences of the characteristics of AGATHON within all things, that AGATHON is not a common characteristic corresponding to a single Idea but rather the TELOS (perfection/end) of every action or pursuit. As every action or pursuit had more than one end, Aristotle held that the YPERTATON AGATHON was the final TELOS of man's actions and pursuits. The mortal search for AGATHON could thus be found in the most final TELOS (and perfection) of every action or pursuit.

The YPERTATON AGATHON differs from one philosophical school to another but the word generally refers to that which is Divine in nature.

AGON - ΑΓΩΝ

Pronunciation: Āgōn

Singular: Agon

Plural: Agonês

Other Forms of the Word:

Agonia: a consequence of Agon

Common English translation: strife, struggle, conflict, contest

Translated definition of the word:

AGON originally denoted 'a gathering' and was later extended to mean an athletic contest. An AGON commences and takes place within the context of an 'ago' which is a *gathering of the THEOI (Gods), people, ships,* etc and developed from the time of Homer to mean *a gathering for the purposes of a contest.* AGON is in contrast to 'amilla' which is *the participation in a contest for the sake of participation* as AGON refers to the struggle for victory and includes the understanding of intense adversity, opposition and confrontation. AGON gives rise to AGONIA (anxiety, agony) which is one of the PATHEI [See PATHOS] and refers to sorrow, distress and the fear of danger or the unknown.

AIDOS - ΑΙΔΩΣ

Pronunciation: Êdôs

Singular: Aidos

Plural: No plural

Other Forms of the Word:

Aidous: used when denoting something that falls within the definition of Aidos.

Common English translation: shame, bashfulness

Translated definition of the word:

AIDOS refers to the sensation of shame, the sensation of being honourable (virtuous), the sensation of having a worthy self-esteem, feeling respectful and dignity and as such AIDOS is determined to be an ARÊTE. As AIDOS is a tendency of the PSYCHE (Soul) and not some fleeting sensation it differs from simple sensations such as disgrace and dishonour. AIDOS upholds societies in an ethical order and is the

opposite of ANAIDEIA (impudence). AIDOS determines the choices of humans to avoid coming in conflict with the unwritten ethical laws of their society. AIDOS does not derive from some external compulsion but is purely an internal ethical conscience. AIDOS is not attained by the compulsion of laws that force one to act ethically but is rather achieved through an understanding of one's social duty. AIDOS is considered the highest political ARÊTE and is connected to DIKEOSYNE (Justice) as aptly illustrated in the myth related by Plato in the Protagoras.

According to Speusippos, AIDOS is the voluntary reservation of boldness in the face of that which is better or a voluntary acceptance of excellence as well as receptivity to good judgement.

Aristotle states that AIDOS together with EUTAXIA (Good Order), KOSMIOTITA (Decency, Orderliness) and EULABEIA (Respect in terms of Mental Reservation) is company to SOPHROSYNE (Prudence).

The Goddess AIDOS was worshipped all over ancient Hellas with a large VOMOS (altar) in Athens and a famous statue that stood at the entrance to the city of Sparta. She stood for the ideas of bashfulness, respect, forgiveness, decency, self-esteem and all that is honourable as well as the moral fear of improprieties. She is presented as the enemy of ANAIDEIA (impudence) according to Hesiod and sometimes as one of the Horai with Themis as her mother and Eunomia, Dike and Nemesis as her sisters. AIDOS is characterized as the mother of SOPHROSYNE (Prudence) and counselor to Zeus as well as the nurturer of Athena.

ALETHEIA - ΑΛΗΘΕΙΑ

Pronunciation: Àlêthēià

Singular: Aletheia

Plural: Alethiês

Other Forms of the Word:

Aletheias: (singular) that which is related to Aletheia

Alethês: meaning 'it is true'

Common English translation: truth

Translated definition of the word:

ALETHEIA derives from the verb '*letho*' meaning '*I do something undetected, I remain unknown*'. The word implies the pursuit of the perpetual dedication to the meaning of EINAI [see EINAI] as ALETHEIA is determined to be the absolute compliance or correspondence of understanding reality or the absolute correspondence of the Understanding of the EINAI. Therefore it is philosophically accepted that ALETHEIA is the correspondence of reason with reality.

According to Speusippos, ALETHEIA is EPISTEME (science/secure knowledge) of truth as well as the ability to accept or deny. Plato determines ALETHEIA to be the exploration of the Divine (Ale-Theia) in search of OMOIOSIS (Equality).

Herakleitos determines ALETHEIA to be the essence of the ON (Existence) that reveals itself to humans through human PHRONESIS (common sense) as the characteristics of the identity of the LOGOS of the SYMPAN (Universe).

Plutarch states that ALETHEIA was the METRON (measure) of the general daily VIOS (biographical life) of Hellenes due to their insistence on holding a truthful perspective as well as finding the true meaning and value of things within context to their natural ANANKE (necessity). [Compare DOXA, GNOMÊ]

AMARTIA - ΑΜΑΡΤΙΑ

Pronunciation: Àmártiã

Singular: Amartia

Plural: Amartiês

Other Forms of the Word:

Amartias: (singular) denoting that which derives from Amartia

Amartion: (plural) denoting that which derives from Amartiês

Common English translation: sin

Translated definition of the word:

AMARTIA refers to failure, mistakes, errors, faults and only metaphorically speaking disrespect or impiety. AMARTIA is normally a fault or an unjust deed carried out due to incorrect evaluation of some information, occurrences or possibilities. The manner in which the ancient Hellenes used the word AMARTIA bears no resemblance to the Modern Greek Orthodox usage of AMARTIA as the transgressions of the laws of God which constitute an irreversible and permanent evil. To the ancient Hellenes, AMARTIA is the result of a mistake in judgement and clearly as such is different to an atrocity or abomination. It is not a curse which burdens future generations like in the concept of 'original sin' or the 'sins of the fore-Fathers'.

Speusippos determines AMARTIA to be carelessness, a mistake, an error, or a deed not participating in the common rationality of the universe, i.e. natural laws. Demokritos sites the reason for AMARTIA as being ignorance of the greater good and Socrates probably meant the same when he said; '*no one is purposefully bad*'.

ANAIDEIA - ANAIΔEIA

Pronunciation: Ânêthiã

Singular: Anaideia

Plural: Anaideiês

Other Forms of the Word:

Anaideias: (singular) denoting that which is of Anaideia

Anaideion: (plural) denoting that which is of Anaideiês

Anaidis: (noun) denoting a person who acts with Anaideia

Common English translation: impudence

Translated definition of the word:

ANAIDEIA refers to the forms of boldness that are not considered ARÊTĒ such as audacity and behaviour that is contrary to the unwritten ethical order of mortals as well as disrespect towards respected customs and people.

Plato considers ANAIDEIA to be the greatest KAKON (badness) within the personal and public VIOS (biographical life) and as such, he considers that there must be enforced laws to deal with those guilty of ANAIDEIA. [*Compare AIDOS*]

ANANKE - ANAΓKH

Pronunciation: Ânânkē

Singular: Ananke

Plural: Anankes

Other Forms of the Word:

Anankis: (singular) denoting that which is of Ananke

Common English translation: necessity

Translated definition of the word:

ANANKE derives from the verb '*anoso*' meaning *to dominate, raise or rule* and the noun '*aggi*' meaning *to squeeze or hug*. The word ANANKE refers to a physical or ethical cause which brings an inevitable result. Philosophically, ANANKE is the compelling nature; a force which regulates all that has taken place before and all that is still to happen.

Empedokles considers ANANKE to be an ancient sacred institution or decree of the Gods. Demokritos traces ANANKE to be the cause of all events as no event takes place without reason.

Within Hellenic polytheism, the concept was introduced by the Orphics and ANANKE is honoured as an all-wise Goddess who is a personification of the supreme universal power of absolute order. One version of the theogeny places ANANKE as the daughter of Kronos while another states that ANANKE self-created when the Kosmos self-created and ever since she has flowed within the course of the KOSMOS (World). The THEOI (Gods) themselves are subject to the order of ANANKE. ADRASTEIA (the Inescapable) is the daughter of ANANKE although sometimes ANANKE and ADRASTEIA are seen as one.

According to Plato, the MOIRAI (Fates), like ADRASTEIA are seen to be daughters of ANANKE.

ANDREIA - ANΔPEIA

Pronunciation: Ânthrēiã

Singular: Andreia

Common English translation: bravery, valour, honour

Translated definition of the word:

ANDREIA means masculinity, the manly spirit, the manly character and by implication bravery irrespective of gender.

Socrates determines ANDREIA to be an EPISTEME (science/secure knowledge) of the appropriate attitude one should have towards that which is fearsome and dangerous while Plato holds ANDREIA to be the EPISTEME of what one should or should not fear. According to Aristotle ANDREIA is having courage and daring in the face of danger, without fear of death and to prefer an honourable death to a live of disgrace and shame. Furthermore, ANDREIA is the ARÊTE (Virtue) of people who act in a correct and logical manner in every situation and who are absolutely free of fear or coercion.

ANDREIA has no relationship to THRASYTITA (rashness/audacity) as it is neither the experience of 'no-fear' nor is it excessive boldness. ANDREIA thus is the MESOTES (mean) between rashness and cowardice. According to Speusippos, ANDREIA is the fearlessness of PSYCHE (Soul), battle-courage, deep GNOSIS (Knowledge) of the art of war, self-control of PSYCHE, courageous confrontation of death, the persistent observation of laws and generally the calmness of PSYCHE in the face of all that causes fear.

The Epicureans determined ANDREIA to be the ARÊTE (Virtue) which helps humans to stand resolute against fear of the THEOI (Gods) as well as fears of death and pain that are illustrated to be boundless by PHRONESIS (good sense/practical wisdom).

The Stoics considered ANDREIA to be one of the four parts of ARÊTE (Virtue) and as such it is defined as the perseverance in the AGON (struggle/contest) for the secure GNOSIS (Knowledge) of the desired, the undesired and the indifferent. Some Stoics even saw ANDREIA as the primary ARÊTE which is classified under the Fortitudes.

ANOKHE - ΑΝΟΧΗ

Pronunciation: Ānôkhē

Singular: Anokhe

Other Forms of the Word:

Anêkhomê: (verb) I act with Anokhe

Common English translation: tolerance, forbearance

Translated definition of the word:

The word ANOKHE refers to that which is restrained or controlled and denotes the tendency of one to confront painful and unpleasant problems with patience. ANOKHE is also used to refer to the cessation of hostility between armies.

ANTHROPISMOS - ΑΝΘΡΩΠΙΣΜΟΣ

Pronunciation: Ānthrôpismôs

Singular: Anthropismos

Other Forms of the Word:

Anthropoi: (plural noun) the subject of Anthropismos (commonly translated as 'people')

Common English translation: humanitarianism, humanism

Translated definition of the word:

ANTHROPISMOS is one of the loftier concepts in Hellenic religion and philosophical thought. It refers to respect towards the human condition. The concept was already in existence during Homeric times and is referred to in both the Iliad and the Odyssey in the form of showing respect to XENOI (strangers), IKETES [see IKESIA] and the poor in terms of PHILOXENIA (hospitality) and benevolence. Later, ANTHROPISMOS was associated with PAIDEIA (education) as is illustrated in Diogenes Laertios' assertion that the uneducated lacked ANTHROPISMOS.

APARKHE - ΑΠΑΡΧΗ

Pronunciation: Āpârkhē

Singular: Aparkhe

Plural: Aparkhas

Common English translation: first fruit offering, the commencement of a THYSIA (sacrifice)

Translated definition of the word:

The word derives from the synthesis of 'apo' (*from*) and 'archomai' (*I commence*) and thus accordingly APARKHE refers to the beginning of a ritual THYSIA (sacrifice/offering). It is also used to denote the first fruits of a harvest which were given as an offering but also referring to 'the first and best' of anything.

APEIRON - ΑΠΕΙΡΟΝ

Pronunciation: Āpērôn

Singular: Apeiron

Other Forms of the Word:

Apeirou: (singular) denoting that which is of the Apeiron

Common English translation: void, abyss

Translated definition of the word:

The APEIRON is that which is infinite, having no boundaries and no beginning or end. APEIRON is one of the oldest and most important of philosophical terms. It is commonly used to refer to the quantitative and

qualitative expanse (infinity) that which is without end or boundary. It is opposite to PEPERASMENOU referring to that which is limited, ordained or established and PERATOS which is limit, edge and completeness. The perspective of APEIRON, regardless of angle, is that of eternal, timeless and never-aging. APEIRON is an efficient and creative Being which has not been created, can never be destroyed and potentially contains all things. In terms of quantity it is infinite and in terms of quality neutral but it produces the diverse existences through simple qualitative determination and quantitative limitation. Anaximandros considered that everything originates from the APEIRON and everything returns to it with the passing of its existing form including the uncountable worlds which are considered to be Gods.

"APEIRON has no beginning but is the beginning of every other thing and everything is contained in it and it has authority over everything because it is immortal and imperishable"

Aristotle from 'Physika'

It is impossible for two 'Apeirons' to exist simultaneously as nothing can exist outside it. Most philosophers consider APEIRON to be a basic attribute of the universe, except for Anaximandros who perceived it to be a first cause and not a Being.

APREPEIA - ΑΙΠΕΠΕΙΑ

Pronunciation: Aprêpiã

Singular: Aprepeia

Plural: Aprepeiês

Other Forms of the Word:

Aprepis: (noun) denoting one who acts according in the manner of Aprepeia

Common English translation: inappropriate

Translated definition of the word:

APREPEIA is one of the six KAKION (See KAKON) of the LOGOS (Reason) according to Erodianos, the Apollonian.

ARÊTÊS OF THE LOGOS

HELLENISMOS (Hellenic)

SAPHENEIA (Clarity)

KYRIOLOGIA (Precise Wording)

SYNTOMIA (To be Concise)

EUSYNTHESIA (Good Composition)

EUPREPEIA (Decency or Appropriate)

KAKIÊS OF THE LOGOS

VARVARISMOS (Barbaric)

ASAPHEIA (Ambiguity)

AKYROLOGIA (Inaccuracy)

MAKROLOGIA (Long-windedness)

KAKOSYNTHESIA (Bad Composition)

APREPEIA (Inappropriate/Indecent)

[See related words LOGOS, HELLENISMOS, BARBARISMOS, SAPHENIA]

ARÊTE - APETH

Pronunciation: Ârêtê

Singular: Arête

Plural: Arêtês

Other Forms of the Word:

Arêtis: (singular) denoting that which is of Arête

Arêtôn: (plural) denoting that which is of Arêtês

Common English translation: virtue

Translated definition of the word:

The word ARÊTE derives from the root 'aro' meaning *to match, to join, to fit or to stabilise*. The word denotes excellence, perfection, nobility of origin, superiority, advantage and the worth or excellence of someone or something in its field. Philosophically, ARÊTE is the steady orientation of the will towards the AGATHON (Beneficial Good) as the most desired state for a human life. It is a conscientious and free 'active' wisdom which is distributed in portions or ARÊTÊS such as DIKEOSYNE (Justice), Generosity, Valour, etc as opposed to the more sensual AGAPE [See AGAPE], Envy, Malice, etc. ARÊTE presupposes an active subject such as the Just, the Courageous, the Generous, etc, who act according to clear Divine principles in absolute contrast to the Malicious, the Loving, etc; who are dominated and possessed by the senses. Thus ARÊTE is firstly an intellectual condition and only as such is it necessarily subject to rationality. As a result of this, none of its foundations may be established on that which is perceived by the senses.

The early poets and writers such as Homer equate ARÊTE with ANDREIA (Valour) in battle, Might and Glory and even slightly later in time, ARÊTE is still associated with heroic deeds in battle. It is with Hesiod

that the divergence from his predecessors begins by references to ARÊTE as the ability of certain mortals who are beloved by the Gods. Various philosophical schools held different ARÊTÊS to be the most important. Xenophanes established the philosophical understanding of ARÊTE to be the highest SOPHIA (wisdom) and more important than Might and ANDREIA (Valour). Pythagoras determined ARÊTE to be the harmony of PSYCHE (Soul) and according associated AGATHON, Health and Divinity with harmony in general. The Pythagorean stance is also adhered to by Socrates and Plato who maintain that ARÊTE constitutes a unity made up of diverse branches which concern actions demanding GNOSIS (knowledge) and PHRONESIS (practical wisdom). As a result of PHRONESIS, ARÊTE may thus be imparted and taught by the philosophical mind and through the absolute understanding of the terms EUSEBIA (Devotion), DIKEOSYNE (Justice), ANDREIA (Valour) and EGKRATEIA (Temperance) which determine the branches of ARÊTE; e.g. a Just or Valorous deed may only exist as a result of a properly prepared intellect. Socrates describes ARÊTE as correct sustenance; i.e. intellectual perfection and cultivation thus introducing 'the ARÊTE of the Object' to describe the ARÊTE which refers to all things that the human genius has a natural tendency towards when in search of TELIOTITA (perfection). ARÊTE according to Plato is the sole purpose of PAIDEIA (education).

The Hedonists see ARÊTE as being an attempt by lawgivers to harness and restrain human greed for the purposes of communal life. Cicero answers this standpoint by stating that unharnessed desire is the main cause of criminal behaviour.

The Cynics saw ARÊTE as the purpose of VIOS (biographical life) and maintained that: "...societies are destroyed when they can no longer differentiate between those who are good and those who are bad." Furthermore, the Cynics believed that human happiness was to be found in freedom from all earthly attachments and acquisitions and that through the mastery of ARÊTE all the wealth necessary could be attained.

Speusippos and the Academics held ARÊTE to be the harmonious development of the abilities of the PSYCHE (Soul) under the direction of the God Eros and thus could not be taught but could only be bestowed upon mortals by the THEOI (Gods).

Furthermore, Aristotle perceives ARÊTE to be the 'mean' between two extremities while the Stoics subdivided the ARÊTÊS into three types which had further sub-divisions. These ARÊTÊS were generally seen as the opposite pole to KAKEIA (vice) which together with other opposites comprise the 'harmony of the whole'. As such KAKEIA should not to be seen evil as opposed to ARÊTÊS as good but rather this polarity should be perceived as the difference between the irrational animal nature of man and the rational ideal of the Intellect.

Finally, the Neo-Platonists determine ARÊTE to be a prelude to EKTASIS (bliss) and thus a vehicle for attaining mystical union with THEOS (God).

ARKHĒ - APXH

Pronunciation: Arkhē

Singular: Arkhē

Plural: Arkhês

Other Forms of the Word:

Arkhis: (singular) denoting that which is of the Arkhē

Arkhon: (plural) denoting that which is of the Arkhês

Common English translation: beginning, origin, principle, authority

Translated definition of the word:

ARKHĒ derives from the verb 'arkho' meaning *to begin, to oversee or to make offering of the first fruits*. The word ARKHĒ refers to a First Cause, beginning, dominion and authority. As a philosophical term, ARKHĒ usually denotes cosmological first causes commonly found in pairs of opposites always indicating imminent First Causes in the KOSMOS. Each philosophical school poses a different set of opposites as being the First Cause but all agree that it is part of the KOSMOS as for it to exist outside of the KOSMOS would render it unknowable to humans.

According to Aristotle, the ARKHÊS are always seen as Divine due to their self-generating and self-sustaining natures by which their derivatives may be known.

ARRETON - ΑΡΡΗΤΟΝ

Pronunciation: Arrētôn

Singular: Arreton

Plural: Arreta

Other Forms of the Word:

Arretou: (singular) denoting that which is of the Arreton

Common English translation: ineffable, unspeakable, secret

Translated definition of the word:

ARRETON refers to that of which it is impossible to speak or describe. In general that which concerns eternal things and Beings are ARRETA. The word also means mystical, secret and unknown.

AUTOTHYSIA - ΑΥΤΟΘΥΣΙΑ

Pronunciation: Áftôthēsîá

Singular: Autothysia

Plural: Autothysiês

Other Forms of the Word:

Autothysias: (singular) denoting that which is of the Autothysia

Autothysion: (plural) denoting that which is of the Autothysiês

Common English translation: self-sacrifice

Translated definition of the word:

According to Plato AUTOTHYSIA is an ARÊTE that combines self-sacrifice with the pursuit of posthumous fame thus rendering it, like all other ARÊTÊS, to be rational but have no connection whatsoever to the desire for martyrdom. [Also see THYSIA]

DAIMON - ΔΑΙΜΩΝ

Pronunciation: Thēmōn

Singular: Daimon

Plural: Daimones

Other Forms of the Word:

Daimonos: (singular) denoting that which is of the Daimon

Daimonon: (plural) denoting that which of the Daimones

Daimonion: a neuter form denoting a lower Daimon

Common English translation: demon, spirit

Translated definition of the word:

DAIMON derives the verb '*daio*' (*to divide or separate, to sever or part*) and the noun '*daimon*' (*the knowledgeable, the experienced*). Originally the word DAIMON referred to every immortal Being which extends itself to the world of mortals while in the post Hesiodic era, it came to denote any secondary God.

In the Pythagoro-Platonic line, DAIMON was used to refer to the PSYCHÊS (souls) of higher mortals in the service of a great God. After the 6th Century BCE, the DAIMONES became intermediaries between the THEOI (Gods) and mortals, in a hierarchy of THEOI, DAIMONES, Heroes and Mortals. From the 4th Century BCE, DAIMONES were seen as personal guardians, protectors, guides and tutelary spirits of mortals. The Stoics transferred the tutelary functions to the DAIMON Ê'AUTOU. This is the concept that everyone and everything is connected to the Eternal Whole and the Divine via an internal and personal Divinity known as the DAIMON Ê'AUTOU. It is thus that which connect the human PSYCHE (Soul) with the PSYCHE TOU PANDOS (All-Soul).

DEMIOURGOS - ΔΗΜΙΟΥΡΓΟΣ

Pronunciation: Thēmíourgôs

Singular: Demiourgos

Plural: Demiourgoi

Other Forms of the Word:

Demiourgou: (singular) denoting that which is of the Demiourgos

Demiourgon: (plural) denoting that which is of the Demiourgoi

Common English translation: creator, demiurge, skilled or public worker

Translated definition of the word:

The DEMIOURGOS is the practitioner of a beneficial deed for the common good. The word refers to the Being which gave shape and order to the KOSMOS for the common good of all worldly things. The idea of a DEMIOURGOS is aptly described by Seneca:

"We recognize Zeus as the ruler and guardian of the universe, as the PSYCHE (soul) and the PNEUMA (breath) of the KOSMOS, principally responsible for its creation and to whom all names are fitting. If you wish to refer to Him as MOIRA, you are not wrong. It is He, from whom everything depends, the cause of causes. If you wish to call Him PRONOIA (Providence) you are equally correct. It is He whose SOPHIA (Wisdom) provides for our world. If you desire to call Him PHYSIS (Nature), again you are not mistaken. It is He from whom everything was born and from whose breath we have Life. If you want to call Him Universe, again you are not wrong, as He is all that you see around you, He who exists within everything of the mundane, He who defends Himself and all which is within Him."

DEMOS - ΔΗΜΟΣ

Pronunciation: Thēmô̄s

Singular: Demos

Plural: Demoi

Other Forms of the Word:

Demotiko: In ancient use referring to that which is part of the Demos (translated as *public*). In modern times, refers to *folk traditions, folk music, etc.*

Common English translation: municipality, city, borough, district, the public

Translated definition of the word:

Homer used the word DEMOS to refer to the inhabitants of an area and especially to those amongst them who had wealth, power and who exercised authority. DEMOS derives from the same root as the word DAIMON, namely the verb 'daiō' (*to divide*) and the association between these two words was preserved in the conception of the DEMOS in ancient Hellas as possessing divine attributes and being the DAIMON of a particular community. THYSIÊS (sacrifices) were made to the DAIMON of the DEMOS and festivals were held where youths of a certain age were introduced to the DEMOS through certain actions which were seen as initiatory rites to the community. One such festival was the Apaturia. An even older one was the Damia which was linked to the DEMOS and fertility as the THÊÊS (Goddesses) Demetra and Persephone were honoured as the bringers of civilization and prosperity. In certain cities such as Epidauros, these festivities included mystery rites that only women were allowed to attend.

DIANEIA - ΔΙΑΝΟΙΑ

Pronunciation: Thiânē̄a

Singular: Dianeia

Plural: Dianeîês

Other Forms of the Word:

Dianeias: (singular) denoting that which is of the Dianeia

Dianeion: (plural) denoting that which is of the Dianeîês

Common English translation: the intellect, genius

Translated definition of the word:

According to Plato, DIANEIA is the word before it is verbalised. Speusippos states that it is the internal secret dialogue between the PSYCHE (soul) and itself. The Stoics perceive DIANEIA to be the same as the HEGEMONIKON of the PSYCHE and in essence the same as its product, ARÊTE. DIANEIA is also known as the NOUS. [Compare NOUS]

DIKEOSYNE - ΔΙΚΑΙΟΣΥΝΗ

Pronunciation: Thikê̄ô̄synē̄

Singular: Dikeosyne

Other Forms of the Word:

Dikeosynis: (singular) denoting that which is of Dikeosyne

Dikêos: (masculine) a man who acts in a manner that fall within the parameters of Dikeosyne

Dikêa: (feminine) a woman who acts in a manner that fall within the parameters of Dikeosyne

Dikêo: (neuter) referring to an act or deed that falls within the parameters of Dikeosyne

Common English translation: justice, righteousness

Translated definition of the word:

DIKEOSYNE derives from the verb '*deiknymi*' meaning *to bring to light, to prove or to reveal*. A DIKÊOS or DIKÊA is one who acts in accordance with the laws and traditions. DIKEOSYNE is one of the higher ethical values of the Hellenic worldview, religion and thought and is a foundational characteristic of the ordered KOSMOS. As a personification of this principle either the Goddess Dike (daughter of Zeus and Themis) or the Goddess Astraea (daughter of Astraios and Io) are honoured. The rational and ethical being is considered to be naturally opposed to any transgression of Dike (and as such in opposition to ADIKIA or Injustice) not only against one's self but is compelled to defend against Injustice done to any other being, thing or idea. It is an obligation in the name of our humanity to hasten in the defence of those who are being treated unjustly.

Parmenides says that DIKEOSYNE is the Goddess which connects and supports the EINAI (Being).

According to Plato, DIKEOSYNE is the ARÊTE which keeps the impulsive and desirous portions of the PSYCHE (soul) in check. Furthermore, according to the Platonic school, DIKEOSYNE is the tendency towards the harmony of the PSYCHE and the order of the parts of the PSYCHE expressing itself through social equity, law-abiding behaviour and the granting to each of what they deserve.

The Stoics expand further by stating that DIKEOSYNE demands first and foremost, retribution in that the good must receive good and the bad must receive punishment. To grant good to bad would constitute an injustice to bad.

DIKHONEIA - ΔΙΧΟΝΟΙΑ

Pronunciation: Thikhônēā

Singular: Dikhoneia

Plural: Dikhoneiês

Other Forms of the Word:

Dikhoneias: (singular) denoting that which is of the Dikhoneia

Dikhoneion: (plural) denoting that which is of the Dikhoneiês

Common English translation: discord

Translated definition of the word:

DIKHONEIA is the opposite of OMONOIA (Accord/Concord). DIKHONEIA may be understood as a disagreement in perceptions or decisions, dissension from or opposition to an opinion. [Compare OMONOIA]

DODEKAHEDRON - ΔΩΔΕΚΑΕΔΡΟΝ

Pronunciation: Thōthêkâêthrôn

Singular: Dodekahedron

Plural: Dodekahedra

Other Forms of the Word:

Dodekahedrou: (singular) denoting that which belongs to a Dodekahedron

Common English translation: dodecahedron

Translated definition of the word:

The DODEKAHEDRON is one of the Platonic Solids and one of the five Pythagorean polyhedrons. Of the Solids and polyhedrons, it is the largest in mass and surface, consisting of twelve equal sides in the form of equiangular pentagons and twenty firm and unmoving points.

According to Timeos, the DODEKAHEDRON represents the phenomenal world as it describes 'All' and is a picture of 'All' for it is a shape that is similar in shape to that of the Heavens.

DOXA - ΔΟΞΑ

Pronunciation: Thôxâ

Singular: Doxa

Other Forms of the Word:

Doxas: denoting that which is of the Doxa

Doxasia: referring to when Doxa is offered

Common English translation: Opinion, Glory, Fame, Praise

Translated definition of the word:

DOXA is the subjective awareness and the simple opinion which does not demand to assert itself as acceptable. According to Parmenides, DOXA refers to awareness based exclusively on what appears to be (phenomenal), while Pythagoras places DOXA as one of the four supports of the human PSYCHE [see

AESTHESIS]. DOXA contains of elements of truth as well as elements of untruth. [Compare ALETHEIA, GNOMĒ]

Speusippos states that DOXA is an awareness that may be dissuaded through rationalisation or proved accurate or inaccurate through application of the LOGOS (Reason).

Kelsos uses the word to refer to the impiety of DOXA inherent within the generalised perception of the THEOI (Gods).

DROMENA: ΔΡΩΜΕΝΑ

Pronunciation: Thrōmēnā

Singular: Dromeno

Plural: Dromena

Common English translation: Traditions to be acted upon

Translated definition of the word:

DROMENA derives from the verb 'dro' (*to act*) and refers to a dramatized sacred show, a religious ceremony, a theatrical performance or a public spectacle.

EFTHYTETA - ΕΥΘΥΤΗΤΑ

Pronunciation: Êfthitētā

Singular: Efthyteta

Other Forms of the Word:

Efthēs: (noun) someone who acts with Efthyteta

Common English translation: directness, frankness, sincere, truthful

Translated definition of the word:

EFTHYTETA is the practice of being sincere and frank without hiding ones intentions. It is also a straight route without diversions.

EGKRATEIA - ΕΓΚΡΑΤΕΙΑ

Pronunciation: Êgkrātēiā

Singular: Egkrateia

Other forms of the word:

Common English translation: Temperance

Translated definition of the word:

EGKRATEIA is self-control or internal restraint.

According to Speusippos, EGKRATEIA is the stability of the self when the parts of the PSYCHE (Soul) manifest tendencies in opposition to the ORTHOS LOGOS (upstanding word).

Epicurus determines EGKRATEIA to be one of the ARÊTĒS (Virtues) which teaches us how not to be distracted by temptations which produce dire results. EGKRATEIA as an ARÊTE is subject to SOPHROSYNE (common sense) and if applied with SOPHROSYNE is not a denial and therefore stands as the MESOTES (mean) between APOCHE (abstinence) and TRIPHE (indulgence). Hence EGKRATEIA is not the concept of self-denial promoted by some monotheistic religions as such notions of self-denial are more correctly referred to as APOCHE (abstinence). EGKRATEIA refers specifically to the AGATHON (Beneficial Good) to be found in temperance and is thus an ARÊTE.

EIDOLON - ΕΙΔΩΛΟΝ

Pronunciation: Êithōlôn

Singular: Eidolon

Plural: Eidola

Other Forms of the Word:

Eidolou: (singular) denoting that which belongs to an Eidolon

Common English translation: idol, image

Translated definition of the word:

The word EIDOLON means a perception, reflection, idea, a meaning, an image or likeness, an illusion as well as an agreed depiction of the Gods. An EIDOLON refers specifically to an AGALMA (See AGALMA) of a God or Goddess through which mortals worship the specific God or Goddess depicted.

Herodotus uses the word EIDOLON to denote the concept of 'Form' while Sophokles uses the word to indicate the 'shades' of the dead.

[Compare AGALMA, EIKON]

EIKON - ΕΙΚΩΝ

Pronunciation: Ēikôn

Singular: Eikon

Plural: Eikonês

Other Forms of the Word:

Eikonas: (singular) denoting the Eikon when referring to something that derives from it or belongs to it, i.e. the frame of the Eikonas

Eikonon: (plural) denoting the Eikonês when referring to that which derives from them or belongs to them, i.e. the frames of the Eikonês

Eikonikos: representing a likeness, virtual

Common English translation: statue, image, picture, representation

Translated definition of the word:

An EIKON is an AGALMA (statue), a reflection in a mirror, a likeness and an example. EIKON derives from the word '*eika*' meaning *to make the same*. In Euripides' *Medea* (11.62) reference is made to the 'soulless' EIKON which laughingly stares out of the mirror at the body. EIKONA may also be used as an adverb translated by the word '*as*' meaning *to the same extent or degree* as well as the adjective '*like*' meaning *resembling or similar in appearance*. Hence Plato's *Kratylos* (400c) employs the phrase 'THESMOTIREOU EIKONA' which means 'like a prison'. [Compare SIEMA, SYMVOLA, SYNTHEMA]

An EIKON is generally a representation of the real world or the creation of an imaginary one through the medium of words or pictures. [Compare AGALMA, EIDOLON]

EINAI - ΕΙΝΑΙ

Pronunciation: Ēnê

Singular: Einai

Common English translation: to be, existence, it is

Translated definition of the word:

EINAI is the most important term of philosophical thought and is the statement of existence. It is the substantiated infinitive of the verb '*eimi*' (*I am*). EINAI is the term that refers to the general reality of existence in contrast to MI EINAI (non-existence); the stable presence in contrast to GEGNESTHE (becoming); the deeper essence of the beings in contrast to PHENESTHE (appearance). EINAI is identical to the LOGOS as existence, the Platonic Idea and PHYSIS (Nature) in contrast to METHEN (zero/no-thing). EINAI is also indistinguishable from ALETHEIA (truth) and self-revelation.

Parmenides describes the EINAI as being sustained without generation, degeneration, complete, existing simultaneously (past, present & future), unique, unifying, one and continuous. He presents EINAI as equilibrium which balances itself completely in everything, from its centre outwards. [Compare IPARXIS, ON]

EKKLESIA - ΕΚΚΛΗΣΙΑ

Pronunciation: Êkklēsiâ

Singular: Ekklesia

Plural: Ekklesiês

Other Forms of the Word:

Ekklesias: (singular) that which is of Ekklesia

Ekklesion: (plural) that which is of Ekklesiês

Common English translation: assembly

Translated definition of the word:

EKKLESIA derives from the verb '*ekkalô*' (*to call out or call together*). The word originally referred to the EKKLESIA of the DEMOS and to the gathering of responsible people who performed the function of legislators within a city-state. The word EKKLESIA includes within its concept the understanding of people gathering for a specific purpose. During the *Era Vulgaris* the term was used by the christian church to denote the collective of all the faithful with Christ as the head. Today the word has been further corrupted to refer to the building wherein christians worship.

EKLEKTIKISMOS - ΕΚΛΕΚΤΙΚΙΣΜΟΣ

Pronunciation: Êklêktikismôs

Singular: Eklektikismos

Plural: Eklektikismoï

Other Forms of the Word:

Eklektikismou: (singular) denoting that which is of Eklektikismos

Eklektikismon: (plural) denoting that which of Eklektikismoï

Eklektikoi: (plural) they who practice Eklektikismos

Common English translation: Eclecticism

Translated definition of the word:

EKLEKTIKISMOS began during the era of the Roman Schools when the limits and boundaries became vague and gave way to free choice of elements from various systems due to Roman excesses and the collapse of social norms. The word EKLEKTIKISMOS most likely originates from the philosopher Potamon of Alexandria who established the 'Eclectic School' during the reign of Augustus in which combinations of elements of different systems was taught. The general perception of the time was one that allowed for the freedom to choose any element which is considered useful or apt from any system in pursuit of finding meaning in the '*Art of Living*'. EKLEKTIKISMOS gained its greatest form in Alexandria, its place of origin which was a melting-pot of various ethnic traditions from throughout the Roman Empire. EKLEKTIKISMOS was an unrefined tradition comprised of the decorative usage of borrowed and disordered elements of the near-extinct pure Hellenic and pure Roman traditions within Alexandria. Simultaneously, it was in Alexandria that Abrahamic traditions incorporated aspects of the Hellenic philosophical schools in works such as the Wisdom of Solomon, various Scholiastic books of the Pentateuch as well as within Christian texts.

ELEUTHERIA - ΕΛΕΥΘΕΡΙΑ

Pronunciation: Êlêfthêriã

Singular: Eleutheria

Other forms of the word:

Eleuthera: that which is free

Eleutherios/Eleutherotis: (masculine singular) he who brings Eleutheria

Eleutherotria: (feminine singular) she who brings Eleutheria

Common English translation: freedom, liberty

Translated definition of the word:

ELEUTHERIA is the state of being in complete control over self-realisation and movement. It was originally used in Homeric times to denote someone who was not a slave and from there the concept developed into a perfect political understanding of AUTOTHIATHESIS (self-determination), ISSONOMIA (equality before the law), EUTHINE (responsibility), ISSEGORIA (freedom of speech) and PARRESIA (freedom to raise one's opinion).

Xenophon equates the value of ELEUTHERIA to that of all the treasure in the world. Speusippos and Plato both determine ELEUTHERIA, as the principality of VIOS (biographical life) to be self-determination and personal authority over one's affairs. According to Aristotle, ELEUTHERIA is the TELOS (ultimate purpose) of the system of Democracy in contrast to the TELOS of Oligarchy as the acquisition of wealth and the TELOS of Aristocracy as the cultivation of PAIDEIA (Education) and the respect and obedience to the Laws and Traditions.

To the Stoics, ELEUTHERIA is the rare intellectual state of SOPHIA (Wisdom) which through GNOSIS (Knowledge) allows for the peaceful acceptance of changes even when these may be unpleasant. Seneca observes correctly that the THEOI (Gods) possess the ultimate ELEUTHERIA from the moment they ordered and determined the course of all things and became subject to that course. Thus destiny stands superior even to the THEOI who are unwilling to change it. Because of this, each PSYCHE (Soul) has the ELEUTHERIA of choice and not the ELEUTHERIA of action. It is only *Conviction* which is the true action of PSYCHE and it is through it that the true ELEUTHERIA is attained when mortals imitate the THEOI (Gods) in a total reconciliation to the flow of things. Therefore the person who has ARÊTE has ELEUTHERIA as well even if in bondage as he endures to act only to that which depends on him while remaining calm and controlled towards things which do not.

ENAGISMA - ΕΝΑΓΙΣΜΑ

Pronunciation: Ênâgismá

Singular: Enagisma

Plural: Enagismata

Common English translation: purification, cleansing

Translated definition of the word:

ENAGISMA derives from the synthesis of 'en' (*one or unity*) and 'agos' (*respect, miasma, in need of purification*). ENAGISMA refers to the water which is changed into the medium for purification by a simple process during a TELETE (ceremony) and placed upon the VOMOS (altar).

EPISTEME - ΕΠΙΣΤΗΜΗ

Pronunciation: Êpistēmē

Singular: Episteme

Plural: Epistemês

Other Forms of the Word:

Epistemis: (singular) denoting that which is of Episteme

Epistemon: (plural) denoting that which is of Epistemês. Depending on how the word is used can also refer to a person who practices Episteme

Common English translation: science, secure knowledge

Translated definition of the word:

EPISTEME is one of the four Pythagorean supports of the PSYCHE [See AESTHESIS]. EPISTEME refers to the precise, complete, systematic and verifiable and thus secure GNOSIS (knowledge).

Speusippos states that EPISTEME is the awareness of PSYCHE (soul) which is not subject to change by LOGOS (Reason).

Plato made a clear distinction between DOXA (opinion) and indisputable EPISTEME (secure knowledge). He determines EPISTEME to be that which is explicable through rational GNOSIS (knowledge). Aristotle develops this concept by declaring that EPISTEME is "*explainable and verifiable GNOSIS with regards to the ARKHÊS (origins) and the AITIËS (Causes)*". Aristotle further lists the characteristics of EPISTEME as being: 1) Rational GNOSIS, 2) the GNOSIS that is provable and causal beyond discussion, 3) the path of the intellect (deriving from DIANEIA) towards the unknown through the indirect to the known and recognised ALETHEIA (truth), 4) the method of Syllogism to Definition and finally Establishment, 5) the GNOSIS of the cause of each thing, 6) the preoccupation with the immovable and eternal OUSIA (Essence) of things and finally, 7) that which originates from the multitude of empirical information to the destination of the one overall common position which is true for all similarities or similar things.

The term EPISTEME in HELLENISMOS is synonymous with philosophy. However, in the *Era Vulgaris* EPISTEME was separated from philosophy as the latter was banished into the realms of theology, metaphysics and abstraction.

EROS - ΕΡΩΣ

Pronunciation: Êrōs

Singular: Eros

Plural: Erotês

Other Forms of the Word:

Erota: denoting that which is of Eros

Common English translation: love

Translated definition of the word:

According to Plato and Speusippos, EROS is the outer influx of Desire towards Bliss. EROS is also an attractive force of the Whole as a desire or a tendency but also with reference to the need of the Whole to remain eternally AGATHOS (beneficial to all). [Compare AGAPE]

ETAIREIA - ETAIPEIA

Pronunciation: Êtêriã

Singular: Etaireia

Plural: Etaireiês

Other Forms of the Word:

Etaireias: (singular) denoting that which is of an Etaireia

Etaireion: (plural) denoting that which is of the Etaireiês

Etairos: (masculine) male member of an Etaireia

Etaira: (feminine) '*Hetaira*' in common English translation and referring to a female member of an Etaireia

Common English translation: association, society, company, partnership

Translated definition of the word:

A general definition of an ETAIREIA is a unified group of people with common purpose. The word in particular refers to a brotherhood and political association in ancient Athens sometimes known as a PHRATRIA or a company united through EROS.

ETHNIKOI - EΘNIKOI

Pronunciation: Êthniki

Singular: Ethnikos

Plural: Ethnikoi

Common English translation: heathen, gentile, national

Translated definition of the word:

ETHNIKOS derives from '*ethos*' meaning '*a custom or habit*' which generates the word '*ethnos*' which was coined by Herodotos to refer to people of common origin, common language, common religion and common culture. Thus from '*ethnos*' derives ETHNIKOS which refers to a person who is associated with anything to do with ETHNOS. By association the word ETHNIKOI came to be used by the christian Romans of Byzantium to refer to those who remained true to the religion and culture of their ancestors as opposed to those who adopted the new religion and culture of christianity. In turn, the early christians used ETHNIKOS to refer to someone who, in their opinion, was an idolater.

EULABEIA - EΥΛΑΒΕΙΑ

Pronunciation: Êvlãvêã

Singular: Eulabeia

Other Forms of the Word:

Eulabeias: denoting that which is of Eulabeia

Eulabês: denoting someone who has Eulabeia

Common English translation: devotion, devoutness, piety, respect

Translated definition of the word:

EULABEIA means discernment, attention, predictability and by implication respect towards the THEOI (Gods). The word denotes the obligation of mortals to communicate often with the THEOI. In opposition to EULABEIA stand the terms THRASOS (Insolence) and DEISIDAIMONIA (Superstition). [Compare EUSEBEIA]

EUSEBEIA - EΥΣΕΒΕΙΑ

Pronunciation: Êvsêvêã

Singular: Eusebeia

Other Forms of the Word:

Eusebeias: denoting that which is of Eusebeia

Eusebês: denoting someone who has Eusebeia

Common English translation: piety

Translated definition of the word:

EUSEBEIA derives from the root word '*sevein*' meaning '*I worship*', '*I honour*' or '*I respect*'. EUSEBEIA is the power which leads to the honouring of the THEOI (Gods). It also means to have the correct perception for granting honour to the THEOI as well as acting with DIKEOSYNE (Justice) towards the THEOI and having EPISTEME (secure knowledge) of the honour due to the THEOI.

According to the Stoics, EUSEBEIA is one of the ARÊTÊS (Virtues) subject to DIKEOSYNE (Justice) for it is DIKEO (Just) to grant the THEOI the respect they deserve.

A practical formula for EUSEBEIA is given by Ierokles:

"Honour the Immortal THEOI and respect the ORKOS (oath), as well as show respect to the bright Heroes and the KHTHONIOI by doing what is proper as ordained by the ancestral law."

[Compare EULABEIA]

EXIS - ΕΞΙΣ

Pronunciation: Êxis

Singular: Exis

Common English translation: Hexis

Translated definition of the word:

The word EXIS denotes the natural power and wholeness of each thing.

According to Speusippos, EXIS is the tendency of the PSYCHE (Soul) which determines the EINAI (Being) of each PROSÔPON (Persona).

GNOMĒ - ΓΝΩΜΗ

Pronunciation: Gnômē

Singular: Gnomē

Plural: Gnomês

Other Forms of the Word:

Gnomis: (singular) denoting that which is of the Gnomē

Gnomon: (plural) denoting that which is of the Gnomês

Common English translation: opinion, truth (intuitive), discernment

Translated definition of the word:

GNOMĒ refers to the tool whereby one becomes aware or recognizes as well as denoting the Intellect, the NOUS (mind) and its various functions, thought, judgement, discernment or the intelligence of the PSYCHE (soul). Philosophically, GNOMĒ is a truth based on practical experience. It is the power of knowing and by implication the result of the human striving for GNOSIS (knowledge). GNOMĒ is a stronger perception than ENTIPOSI (impression) but weaker than ASPHALOUS GNOSIS (secure knowledge). [Compare ALETHEIA, DOXA]

GNOSIS - ΓΝΩΣΙΣ

Pronunciation: Gnôsis

Singular: Gnosis

Other Forms of the Word:

Gnoseon: (plural) derivatives of Gnosis

Common English translation: knowledge

Translated definition of the word:

GNOSIS refers to that which is wise, that which is learnt through critical examination as well as to that which is grasped by the intellect. Philosophically, GNOSIS is the understanding of that which exists, the comprehension of things, profundity and the confidence with regards to that which one knows to be real. GNOSIS is the opposite of 'Belief' or DOXA (as the opinion of appearances). GNOSIS is secured through witness, experience, constant study and/or secure reasoning. Those who dispute the existence of objective reality (relativism) dispute the feasibility of GNOSIS. In Hesiod, GNOSIS is a possession of the THEOI (Gods) which is transmitted to mortals via the Muses. Different philosophers had variations of the definition of GNOSIS depending on whether they were relativists or not. However, they all agreed that GNOSIS is not DOXASIA (opinion of appearances) which they determined to be a belief or the appearance of things. [Compare DOXA, GNOMĒ]

HEDONY - ΗΑΟΝΗ

Pronunciation: Êthônē

Singular: Hedony

Plural: Hedonês

Other Forms of the Word:

Hedonis: (singular) denoting that which is of Hedony

Hedonon: (plural) denoting that which is of Hedonês

Hedonistis: (masculine) a Hedonist

Hedonistria: (feminine) a Hedonist

Common English translation: Hedonism, pleasure

Translated definition of the word:

HEDONY is physical pleasure as opposed to TERPSIS which is the pleasure experienced by the PSYCHE (Soul). There were different and opposing schools of thoughts concerning HEDONY. Some considered it to be unethical, catastrophic and as such to be avoided while others saw HEDONY, in either part or totality, to be an ARÊTE (Virtue) as it participates in nature and/or should be pursued in the search for AGATHON (Beneficial Good). Regardless of differences, all agreed that HEDONY was always physical and subject to the senses.

HEGEMONIKON - ΗΓΕΜΟΝΙΚΟΝ

Pronunciation: Ēyēmōnikōn

Singular: Hegemonikon

Plural: Hegemonika

Other Forms of the Word:

Hegemonikou: (singular) denoting that which is of the Hegemonikon

Common English translation: Hegemony

Translated definition of the word:

The HEGEMONIKON is the part of the PSYCHE (Soul) which rules and guides all the others. The HEGEMONIKON is considered to exist within the heart of all living things but in humans it is also known as the NOUS (Mind) or DIANEIA (Genius). The complete maturation of the human HEGEMONIKON is absolute rationality.

HELLENISMOS - ΕΛΛΗΝΙΣΜΟΣ

Pronunciation: Ēllēnismōs

Singular: Hellenismos

Other Forms of the Word:

Hellenismou: denoting that which belongs to Hellenismos, commonly translated as Hellenic in English

Hellenês: denoting those persons who belong to Hellenismos

Common English translation: Hellenic, Greek

Translated definition of the word:

Within a Pre-Christian context, the word HELLENISMOS refers to the Hellenic or correct, proper usage, practice or expression of the LOGOS [Compare APREPIA & LOGOS]. During the Byzantine era, the term HELLENISMOS was used by the Emperor Julian to refer to the ancient Hellenic culture and religion. Thus the words HELLENISMOS and HELLENES became synonymous with 'pagan' to the christians to denote those who had not converted to christianity. The word HELLENE became a derogatory term and the HELLENES who had chosen to keep to their ancestral culture and religion came to call themselves ETHNIKOI to distinguish them from those who had become christian HELLENES. These christian HELLENES referred to themselves as either the Romioi (Romans) or by the Latin word 'Grece'. The word Greek derives from the Latin GRECE which was the term used by the Romans to refer to the HELLENES. In the modern usage of HELLENISMOS, the word refers to everyone who is a HELLENE regardless of religion. The terms Romioi and Grece are still in use and refer to the Greek Orthodox and Byzantine christian culture. The term ETHNIKOI HELLENES is still used by HELLENES who follow the ancestral religion and culture of ancient Hellas.

HUBRIS - ΥΒΡΙΣ

Pronunciation: Ēvris

Singular: Hubris

Other Forms of the Word:

Hubrêos: (singular) denoting that which is of Hubris

Common English translation: hubris, insult, audacity, shamelessness, disrespect

Translated definition of the word:

HUBRIS is insolence or impertinence from powerful exaggerated feelings which result from the transgression of the METRON (Measure) as a rule in the form of unethical expression due to arrogance, greed, excess or the blind pursuit of wealth and power. HUBRIS is determined to be audacity, shamelessness and disrespect towards the ethical order of the KOSMOS. It is contempt for the THEOI (Gods) or violation of the laws of PHYSIS (Nature). However, the reaction of the THEOI towards HUBRIS is not to be seen as punishment but rather the restoration of the balancing measures of the KOSMOS and is the responsibility of

the Goddess Nemesis. HUBRIS and its repercussions is the central theme of Hellenic tragedy which illustrates the consequences befalling those who wish to raise themselves above the limitations of a human.

Hubris is to cause shame to the victim, not in order that anything may happen to you, nor because anything has happened to you, but merely for your own gratification. Hubris is not the requital of past injuries; this is revenge. As for the pleasure in hubris, its cause is this: men think that by ill-treating others they make their own superiority the greater.

Aristotle

HYLĒ - ΥΑΗ

Pronunciation: Ēlē

Singular: Hylē

Plural: Hylēs

Other Forms of the Word:

Hylis: (singular) denoting that which is of Hylē

Hylon: (plural) denoting that which is of Hylēs

Hyliko/Hylikon: that which is Hylē

Common English translation: Matter, material

Translated definition of the word:

HYLĒ is an indestructible, eternal, spontaneous action with no beginning that comprises the building component of the universe. HYLĒ is the unlimited Universal Essence. It is known, eternal but always new, subject to metamorphosis but remaining permanent and stable despite its inherent state of '*Becoming*'.

According to the Stoics, there are two primal components which comprise the first substance of the KOSMOS. The one is qualitative and the other is passive/receptive or HYLĒ referring to that which is always acted upon.

Aristotle states that HYLĒ is that which is susceptible to Form and Genus in opposition to ENERGEIA (Energy and/or Force).

Under the Neo-Platonists, HYLĒ became an absolute KAKON (Bad) when devoid of PSYCHE (Soul).

HYMNOS - ΥΜΝΟΣ

Pronunciation: Ēemnôs

Singular: Hymnos

Plural: Hymnoi

Other Forms of the Word:

Hymnou: (singular) denoting a Hymnos when referring to something deriving there from or belong to it, i.e. the words of the Hymnou

Hymnon: (plural) denoting Hymnoi when referring to something deriving from or belonging to them, i.e. the music for the Hymnon

Hymnizo: (verb) meaning 'I praise'

Common English translation: Hymn

Translated definition of the word:

HYMNOS derives from the verb '*hexsymno*' meaning *to praise enthusiastically* or *eulogise*. It is a poem or song which is chanted in honour of the THEOI (Gods) or Heroes. Plato in 'The Republic' (607a) makes a very clear distinction between the HYMNOI sung to the THEOI (Gods) and the praise given to mortals when he states; "*HYMNOI to the THEOI (Gods) and commendations to the good*" while Euripides refers to honouring the THEOI (Gods) with HYMNOI in Hippolytos (56). Due to its common etymological association with the Divine name HYMENAIOS, the word HYMNOS is also used to refer to a wedding song. HYMNOS differs from a MELOS which is a song deriving from a Tragedy.

IDEA - ΙΔΕΑ

Pronunciation: Íthêâ

Singular: Idea

Plural: Idêês

Other Forms of the Word:

Ideas: (singular) denoting that which is of Idea

Idêon: (plural) denoting that which is Idêês

Common English translation: Idea

Translated definition of the word:

An IDEA is an imperishable, universal movement or energy which is unchanging, self-determined and independent being neither influenced nor directed from elsewhere.

In Platonic thought, IDÊËS are the Divine, eternal, incorporeal, intelligible and invisible Beings which are reflected in the physical and perishing world. They are the basis of causation, the laws of structure and the blueprint of everything that happens in the world of *Becoming*. The multitude of IDÊËS are unified in the AGATHON (Beneficial Good) which is the supreme IDEA and first cause, giving essence and allowing the other IDÊËS to exist. The religious needs or perceptions of mortals do not influence the IDÊËS, thus as a result, they remain unchanged and eternal whether there are PSYCHÊS (souls) who perceive them or not.

IDÊËS may be interpreted through Pythagorean mathematical types as they both share the same properties and attributes. Mathematical process becomes an intermediary between the world of IDÊËS and the physical world. ALETHES (Truth), AGATHON (Beneficial Good) and ORÊON (Beauty) are the three aspects of the Supreme IDEA through which all values and capabilities of awareness are generated and apply a powerful attraction to PSYCHE (Soul) through EROS (Love) as they are easily perceived.

IEREIO - IEPEIO

Pronunciation: Îêrêiô

Singular: Iereio

Plural: Iereia

Common English translation: *the sacrifice* (specifically the animal which is being sacrificed to the THEOI)

Translated definition of the word:

IEREIO derives from the prefix '*iero*' which is used to denote *something or someone who has a relationship to the sacred or the divine*. The original noun '*ieros*' refers to *an association with the THEOI (Gods), religion or religious activities*. Hence the IEREIO is that which is sacrificed to the THEOI and through association with the divine, it becomes sacred in the same manner as the other derivatives of the word IEROS namely IEREUS (masculine) and IEREIA (feminine) indicate the sacredness of a person through their association with the THEOI and their acts of religion.

IERON - IEPON

Pronunciation: Îêrôn

Singular: Ieron

Plural: Iera

Common English translation: the Sacred, a Sanctuary, the Holy

Translated definition of the word:

IERON means '*strong*' or '*powerful*' and refers to all things individually or collectively (IERA) that develop dynamically and perpetually for the sake of the phenomenon of Life. Any words, symbols, art, person or place is an IERON when it refers to the mysteries of PHYSIS (Nature) or the world of the THEOI (Gods).

IKESIA - IKEΣΙΑ

Pronunciation: Îkêsiâ

Singular: Ikesia

Plural: Ikesiês

Other Forms of the Word:

Ikesias: (singular) denoting that which is of Ikesia

Ikesion: (plural) denoting that which is of Ikesiês

Iketis: (masculine) denoting a man who is exercising Ikesia

Iketria: (feminine) denoting a woman who exercising Ikesia

Common English translation: supplication

Translated definition of the word:

IKESIA is a sacred institution in Hellenismos which falls under the auspices of the supreme THEOS (God) when evoked as Zeus IKESIOS and Zeus IKTAIOS. IKESIA demands realisation in the name of the THEOI for petitions, dispensation of DIKEOSYNE (Justice) or protection. An IKETIS or IKETRIA will direct the IKESIA either at the altar of a God or Goddess or by falling at the feet of the person to whom the plea is directed. An IKESIA is not an indiscriminate or general appeal for help. It is a petition or plea to fulfill an immediate need and is aimed directly at one who is in a position to assist the IKETIS or IKETRIA. A refusal to fulfill an IKESIA would contravene Divine Law and will lead to AMARTIA (error) and MIASMA

(pollution) for the one who receives and ignores the petition. IKESIA is linked to the Laws of XENIA (strangers) and is the philanthropic aspect of PHILOXENIA (Hospitality).

IPARXIS - ΥΠΑΡΞΙΣ

Pronunciation: Ēpárxis

Singular: Iparxis

Plural: Iparxeis

Other Forms of the Word:

Iparxêos: (singular) denoting that which is of Iparxis

Iparxêon: (plural) denoting that which is of Iparxis

Common English translation: existence

Translated definition of the word:

IPARXIS is the EINAI (Being) itself. Firstly, it is the fact that things exist independent of individual GNOSIS (Knowledge). IPARXIS is also the awareness of existing through experience and finally it is reality which is experienced in opposition to that which is abstract and theoretical. [See EINAI]

KAIROS - ΚΑΙΡΟΣ

Pronunciation: Kêrôs

Singular: Kairos

Plural: Kairoi

Other Forms of the Word:

Kairou: (singular) denoting that which is of the Kairos

Kairon: (plural) denoting that which is of the Kairoi

Common English translation: time (timely); weather (modern Hellenic)

Translated definition of the word:

According to Speusippos, KAIROS is the appropriate moment in time to fulfill a need or to accomplish that which been sought for. It is the moment in time with co-operates with the AGATHOPRAXIA (Good Deed). KAIROS refers to the suitable time for something or someone to act or be acted upon. KAIROS is generally the ORTHO METRON (Correct Measure).

KALON - ΚΑΛΟΝ

Pronunciation: Kâlôn

Singular: Kalon

Plural: Kala

Other Forms of the Word:

Kalou: (singular) denoting that which is of Kalon

Kalon: (plural) denoting that which is of Kala

Kalos: (masculine) he who acts in the manner of Kalon

Kali: (feminine) she who acts in the manner of Kalon

Common English translation: good

Translated definition of the word:

Iamblichus records that according to the Pythagoreans, KALON is the order and symmetry which is good and advantageous.

KAKON - ΚΑΚΟΝ

Pronunciation: Kâkôn

Singular: Kakon

Plural: Kaka

Other Forms of the Word:

Kakou: (singular) denoting that which is of Kakon

Kakon: (plural) denoting that which is of Kaka

Kakos: (masculine) he who acts in the manner of Kakon

Kakia: (feminine) she who acts in the manner of Kakon

Kakeiês: (neuter plural) things that are Kaka

Common English translation: bad

Translated definition of the word:

According to the Pythagoreans, KAKON is disorder and asymmetry under which the physical HEDONY (Hedonism) is classified.

The Stoics discerned between three KAKA: KAKEIES (Malice and Vice), KAKOURGIES (Crimes) and PATHOI (Passions); *To the KAKEIES belongs*: Absurdity, Ignorance, Injustice, Unfaithfulness, Possessiveness, Unreasonable Hostility, Cowardice and Thoughtlessness. *To KAKOURGIES belongs*: All foolish and unjust deeds. *To PATHOI belongs*: All uncontrolled and excessive desires that are considered to illnesses and defects of the PSYCHE (Soul) and therefore a disturbance to the HEGEMONIKON and by extension to the whole of existence. KAKON is the polar opposite of KALON and can not be absent from the KOSMOS as it is in attendance to ARÊTE/AGATHON. As all things are known and exist only through their opposites, KAKON is useful in maintaining the harmony of the Whole and does not stand alone as an absolute. In essence, a KAKOS or KAKIA is only self-punishing as he or she betrays their own nature whilst degrading their own person to become an illogical and irrational animal. The absolute form of KAKON is denied on the basis that it would be equated with Non-Existence as a polar opposite to Existence and therefore not possible.

In Platonic thought, KAKON is associated with the body without a PSYCHE (Soul) in the duality of SOMA (Body) and PSYCHE (Soul). This is a theoretical state as nothing was actually perceived of to be without a PSYCHE (Soul). In this theoretical state and through the association of KAKON with the SOMA (Body), the body is understood to be a prison and referred to as a TAPHOS (Grave) or SIEMA (Sign).

The Neo-Platonists slightly modified the Platonic standpoint by stating that KAKON is a result of the necessary discrepancies from the unavoidable internal conflict between the AGATHÊS ONTOTITES (Good Entities) in their attempt to support AGATHOTITA (Goodness).

KATHARSIS - ΚΑΘΑΡΣΙΣ

Pronunciation: Kâthârsis

Singular: Katharsis

Other Forms of the Word:

Katharmos: the act of Katharsis

Common English translation: catharsis, cleansing, purification

Translated definition of the word:

According to Plato and Speusippos, KATHARSIS denotes the cleansing from MIASMA (pollution) or the separation of the KAKON (Bad) from the KALON (Good). KATHARSIS is the religious process of purification.

KHAÔS - ΧΑΟΣ

Pronunciation: Khâôs

Singular: Khaôs

Common English translation: chaos, space

Translated definition of the word:

KHAÔS is the permanently existing First Cause and the timeless, inert and unstructured 'Space' of Hellenic cosmogony. It is not a disorder but an inert state which contains all potential within it. KHAÔS is a state without which no existence is possible. According to the Stoics, one of the qualities of KHAÔS is fluidity.

KHARIS: ΧΑΡΙΣ

Pronunciation: Khâris

Singular: Kharis

Plural: Kharitês

Common English translation: grace, pardon, charm

Translated definition of the word:

KHARIS refers to the grace of the THEOS (God) Zeus as characterized by his three daughters Aglaia, Euphrosyne and Thaleia. KHARIS is the causal element in making something KALON (Good), ORAION (Beautiful) or pleasant. The KHARITÊS simultaneously refers to the '*gifts*' of humans and the granting of pardon from a higher authority due to '*love*' of the object for the subject. When KHARIS is received it is generally an act which produces a feeling of joy and well-being.

KHTHONIOS - ΧΘΟΝΙΟΣ

Pronunciation: Khthônîôs

Singular: Khthonios

Plural: Khthonioi

Other Forms of the Word:

Khthonia: (feminine) form of Khthonios

Khthonio: (neuter) something which is Khthonic

Khthone: a related epithet of specific Goddesses

Common English translation: Underworld, underground, infernal

Translated definition of the word:

KHTHONIOS refers to that which is of the earth, under the surface of the earth or domestic (local). Sophokles (O.K.948) offers an example of the usage of the word to denote the local authority of the Areos Pagos (Athenian High Court). KHTHONIOI is commonly used to refer to the Gods of the Underworld as illustrated by Pindar (P.4.284) "*khthonian manis*" (the wrath of the Underworld Gods/infernal wrath).

KOINONIA - ΚΟΙΝΩΝΙΑ

Pronunciation: Kinônia

Singular: Koinonia

Plural: Koinoniês

Other Forms of the word:

Koinonias: (singular) denoting that which is of Koinonia

Koino (singular)/*Koina* (plural): that which is common between things or that which is public. Also referring to a confederation of cities or states with equal rights and a single central administration. It is commonly translated as 'federation' in English.

Common English translation: society, community

Translated definition of the word:

KOINONIA derives from the verb '*koin*' meaning '*together*'. KOINONIA is the highest degree of human cohabitation which defines the totality of humans living in a specific place with at least some common interests and ethos as well as having a clear and definite purpose. In more general terms, KOINONIA is a type of human living which is governed by DIKEOSYNE (Justice) and PHILIA (Friendship) that allows for the self-sufficiency and well-being of the Whole through participating in the organisational regulations. The higher form of KOINONIA is the POLITEIA (State) and in Hellenic thinking, the two are one in the same. Only the Romans distinguished between *societas* and *civitas* thus changing the understanding of KOINONIA to something closer to ETAIREIA (association).

KOSMOS - ΚΟΣΜΟΣ

Pronunciation: Kôsmôs

Singular: Kosmos

Plural: Kosmoi

Other Forms of the Word:

Kosmou: (singular) denoting that which is of the Kosmos

Kosmon: (plural) denoting that which is of the Kosmoi

Common English translation: Cosmos, the World and its people

Translated definition of the word:

The Hellenic concept of the KOSMOS is a rational structure which is incorruptible, unborn (self-generating) and the architect of its own internal order. The KOSMOS is synonymous with the Universe and was first used in such a manner by Pythagoras. The word SYMPAN (Universe) consists of '*syn*' (*to add*) and '*pan*' (*the all*) and refers to the whole of existence including HYLĒ (Matter), KHRONOS (Time), the forces, the spaces in between, etc. The word KOSMOS refers to the part of the SYMPAN (Universe) that may act or be acted upon and thus excludes the spaces in between. [See METAKOSMIA]

LOGIKE - ΛΟΓΙΚΗ

Pronunciation: Lôgikē

Singular: Logike

Plural: Logikês

Other Forms of the Word:

Logikēs: (singular) denoting that which is of Logike

Logikon: (plural) denoting that which is of Logikês and also meaning 'logical'

Common English translation: logic

Translated definition of the word:

According to the Stoics, LOGIKE is the science of correct and proper thought/reflection based on the four ARKHÊS (Principles) of Understanding:

1. *The ARKHÊ (Principle) of Identity:* Every concept identifies itself.
2. *The ARKHÊ (Principle) of Absence of Opposition:* Every concept may not co-exist with its opposite.
3. *The ARKHÊ of Exclusion of the Third:* Between a concept and its opposite there may not exist a third.
4. *The ARKHÊ of Sufficient Reason:* Each and every thing demands to be explained adequately.

LOGOS - ΛΟΓΟΣ

Pronunciation: Lôgôs

Singular: Logos

Plural: Logoi

Other Forms of the Word:

Logou: (singular) denoting that which is of the Logos

Logon: (plural) denoting that which is of the Logoi

Common English translation: reason, word, speech

Translated definition of the word:

LOGOS is the basic element of Hellenic civilisation which is correctly known as the *Civilisation of the Logos*. The term derives from the verb '*legein*' which refers to *the ability to speak, utter sound, to reason, to think, to reflect and to exercise LOGIKE (Logic) on a human physiological level*.

According to Speusippos, LOGOS is human speech and the articulate voice capable of giving a name to everything that exists. It is dialectic prose consisting of names and verbs.

The LOGOS for Plato is the mode of communication between the IDEAS (Ideas) or ARKHÊS (Principles) and the intelligible forms of these IDEAS or ARKHÊS.

On a cosmological level, Proclus (in discussion of Plato's *Timaeus*) perceives LOGOS to be the sacred sound and the first vibration in the evolution of the manifestation of the KOSMOS.

Herakleitos states that the term LOGOS describes an eternal and permanent cosmic Law. On the human level, the LOGOS is that which leads a person to ORTHOGNOSIA (Correct Knowledge) and ORTHOPRAXIA (Correct Deeds). The LOGOS is an absolute logical order which governs all development in the flow of things.

In summary, the LOGOS denotes simultaneously a natural law, a rational principle of the KOSMOS (the World and its people), a cosmic symmetry as well as human speech and thought.

The meaning of the LOGOS was originally distorted by Philo of Alexandria when the LOGOS was demoted into being the word and son of Jehovah from its original conception of being self-generating and Divine in its own right. In its distorted form, the LOGOS became subject to Jehovah's authority thus making him the supreme controller of PHYSIS (Nature), KOSMOS and cosmic order as well as human speech and thought.

[Also see ORTHOS LOGOS, APREPIA]

MEGALOPSYCHIA - ΜΕΓΑΛΟΨΥΧΙΑ

Pronunciation: Mêgâlôpsêkhîa

Singular: Megalopsychia

Other Forms of the Word:

Megalopsychis: referring to someone who practices Megalopsychia

Common English translation: Magnanimity

Translated definition of the word:

MEGALOPSYCHIA is the ARÊTE (Virtue) of greatly beneficial and charitable deeds. It is the generosity of the PSYCHE (Soul) and the ARÊTE of undertaking great things and proving worthy of them.

According to the Stoics, MEGALOPSYCHIA is classified under the greater ARÊTE (Virtue) of ANDREIA (Valour).

In the Aristotelian model, MEGALOPSYCHIA is the ARÊTE (Virtue) which results through finding the MESOTES (Mean) of the opposites of Debilitation (believing oneself to be capable when incapable) and Faint-Heartedness (believing oneself to be incapable when capable).

MAGEIA - MAFEIA

Pronunciation: Măgēiă

Singular: Mageia

Plural: Mageiês

Other Forms of the Word:

Magika: acts of Mageiês

Magiko: that which is Mageia (magical)

Magos: masculine; he who performs Magika

Mageissa: feminine; she who performs Magika

Common English translation: magic/magick

Translated definition of the word:

MAGEIA is any attempt to influence parts of the cosmic whole through the exploitation of the close-link of its components by the use of sympathy and harmony.

According to Plotinus, the supposed purpose of MAGEIA is the ascent of PSYCHE (Soul) to itself. When the state of unity is achieved, PSYCHE becomes devoid of any external influence and thus in a perfect state of purity. This ascent known as ANODOS is achieved via two paths; the EROTIKĒ and the PHILOSOPHIKI. The first, EROTIKĒ, requires that one turns away from physical beauty and the second, PHILOSOPHIKI, requires the reinforcement of physical predispositions. The driving force in both paths is the God EROS. In contrast to Judeo-Christian mysticism, ANODOS is not an act of Mercy or Supplication and exalts rather than denies human GNOSIS (Knowledge). Plotinus further disputes that MAGEIA is an effective means of achieving ANODOS. His reason for disputation is that upon the THEASIS (view) of herself, PSYCHE (Soul) is in complete union with herself and devoid of any form of XENO (foreign influence). The true act of ANODOS is thus an act of PSYCHE turning inwards towards herself that stands in opposition to MAGEIA, as an act of turning outwards towards other things to influence parts of the cosmic whole.

MAKARIOTIS - MAKAPIOTHE

Pronunciation: Măkăriôtis

Singular: Makariotis

Plural: Makariotitês

Other Forms of the Word:

Makar: he or she who is in state of Makariotis

Makarês: they who are in states of Makariotis

Common English translation: bliss, beatitude

Translated definition of the word:

MAKARIOTIS is the principle characteristic of the THEOI (Gods). It is in direct opposition to the concept of Divine Providence as MAKARIOTIS is an inert state. The MAKARÊS and Immortal Beings do not solve problems nor do they experience or cause any. They do not anger, nor do they indulge or favour as these are characteristics of weak beings.

MANTIKI/MANTEIA - MANTI KH/MANTEIA

Pronunciation: Mântiki/Mântēiă

Singular: Mantiki, Manteia

Plural: Mantikês, Manteiês

Other Forms of the Word:

Mantikis/Manteias: (singular) that which is of Mantiki/Manteia

Mantis: (masculine) referring to a male practitioner of Mantiki/Manteia

Mantitha: (feminine) referring to a female practitioner of Mantiki/Manteia

Common English translation: oracle/oracular, soothsaying, Mantic Art

Translated definition of the word:

MANTEIA is the ability and art of prediction of the future with the Theory of Sympathy as its basis. Plato determines MANTEIA to be imperfect as it does not recognise the passage of linear time while Aristotle

concurr by stating that MANTEIA is an inconclusive EPISTEME (science/secure knowledge) as it is concerned with hopes and expectations of the future.

MANTIKI can be divided into two types:

1. *The direct*: in which the timeless Divinity presents the next steps of the journey to those living under the influence of time.

2. *The indirect*: This consists mainly of OIONOSKOPIA (auguries), the art of reading omens. An omen does not cause the events but is linked to them as all things are linked to each other in a perpetual system.

According to Cicero: "*the omen does not produce anything, but simply reveals the slow, unraveling of future events*" (as these events do not appear suddenly and without a reason). Cicero asserts that there are no wrong omens but only wrong interpretations of them by people who are either ignorant or not well-versed in the art.

MESOTES - ΜΕΣΟΤΗΣ

Pronunciation: Mêsôtēs

Singular: Mesotes

Plural: Mesotites

Common English translation: mean, middle

Translated definition of the word:

MESOTES is the central position between two extremes. It does not infer any state of mediocrity as Aristotle determines that ARÊTE (Virtue) must be that which strives for the good and the excellent. Aristotle's Nicomachean Ethics expands on this idea and offers many examples.

METAKOSMIA - ΜΕΤΑΚΟΣΜΙΑ

Pronunciation: Mêtákôsmiã

Singular: Metakosmio

Plural: Metakosmia

Common English translation: spaces (between KOSMOI/Worlds)

Translated definition of the word:

According to the Epicureans, METAKOSMIA refers to the (in-between) spaces between the KOSMOI (Worlds) that are places of perpetual tranquility and bliss where the Gods dwell (Olympos). These spaces provide for the continuous, inert and unchanging state that the Gods require; for if they dwelt in the ever-changing and perishing mortal world, they would be subject to change. [See KOSMOS]

METANOIA - ΜΕΤΑΝΟΙΑ

Pronunciation: Mêtânēã

Singular: Metanoia

Plural: Metanoiês

Common English translation: penitence

Translated definition of the word:

The word METANOIA derives from *meta* (after) and *noein* (to perceive). METANOIA is the opposite of PRONOIA (Prudence). It denotes an after-thought, a change of mind, a reconsideration or remorse. METANOIA is an act which does not befit intelligent beings who have the ability to act with foresight. METANOIA does not aim for the neutralization of a mistake for the soothing of the guilty conscience and thus one should learn to extract the lessons from mistakes rather than regret them afterwards.

METAPHYSIKE - ΜΕΤΑΦΥΣΙΚΗ

Pronunciation: Mêtâphēsikē

Singular: Metaphysike

Plural: Metaphysikês

Other Forms of the Word

Metaphysikos Kosmos: Metaphysical World

Common English translation: Metaphysics

Translated definition of the word:

METAPHYSIKE is the concept of the study of the phenomena which exist beyond the physical world and includes the study of the Absolutes which manifest the phenomenal in search of the one true being that lies beyond these Absolutes. There is a misconception that derives from the philosophy of Aristotle wherein unity is presented with two aspects; ontology (study of reality) and theology (study of the Divine). This is however a misinterpretation as the original Aristotelian *META TA PHYSIKA* deals with the ontology of a

first cause for every being and for every IDEA (idea) as well as the philosophical theology of the Eternal and Supernal and its cosmogonical relationship with the KOSMOS (World) and the human PSYCHE (Soul).

METRON - ΜΕΤΡΩΝ

Pronunciation: Mêtôn

Singular: Metron

Plural: Metra

Other Forms of the Word

Metrou: singular; denoting that which is of the Metron

Common English translation: measure

Translated definition of the word:

The METRON is a basic term in Hellenic thought. It is the essence of SOPHROSYNE (Wisdom). The METRON consists of the logical rule for the evaluation, representation, expression and portrayal of meanings and things as well as the correct adjustment of collective or individual human behaviour towards the avoidance of disharmony and disturbance in life. It is the strong sense of the METRON which Hellenes derived from the climate and environment of Hellas, their geographical place of birth and death. Within the human life, the METRON consists of the respect for the limits which exist in principle for every human endeavour, situation or particularity (attribute) that manifests in voluntary self-control in everything and at all times. The transgression of the METRON is HUBRIS.

MIASMA - ΜΙΑΣΜΑ

Pronunciation: Miásmá

Singular: Miasma

Plural: Miasmata

Other Forms of the Word:

Miasmatos: that which is of Miasma

Common English translation: pollution, contamination

Translated definition of the word:

MIASMA is a contamination of PSYCHE (Soul) in the form of localised vital energy. It is energetic, dynamic and is usually a product of unnatural behaviour. MIASMA acts discordantly with animalistic and psychosomatic influences. MIASMA is a polluted being which is created through abominations, foulness or atrocity from either a shameful, profane or beastly human deed. People who incur MIASMA are usually labeled as 'accursed'. MIASMA in Hellenic thought has a material dimension and is understood as an invisible but material entity. This entity remains in a specified area and absorbs all positive elements while multiplying the negative conditions of a specific environment.

MNEME - ΜΝΗΜΗ

Pronunciation: Mnēmē

Singular: Mneme

Plural: Mnemês

Other Forms of the Word:

Mnemis: (singular) denoting that which is of Mneme

Anamnesis: referring to recollection, revision and used by Plato to refer to the learning process whereby the Psyche (Soul) recollects Gnosis (Knowledge) that is stored in the Mnēmē.

Common English translation: memory, remembrance

Translated definition of the word:

MNEME means remembrance, memory as well as the human capacity for memory as a cognitive power. According to Speusippos, it is the psychological tendency which guards the truth existing within the PSYCHE (Soul).

MYSTIKISMOS - ΜΥΣΤΙΚΙΣΜΟΣ

Pronunciation: Mystikismôs

Singular: Mystikismos

Plural: Mystikismoï

Other Forms of the Word:

Mystikismou: (singular) denoting that which is of Mystikismos

Mystikistis: (masculine) he who practices Mystikismos

Mystikistria: (feminine) she who practices Mystikismos

Mystikistês: (plural) they who practice Mystikismos

Common English translation: mysticism

Translated definition of the word:

MYSTIKISMOS is the irrational and incomprehensible attempt to approach the Divine and Eternal ALETHEIA (Truth) through various techniques of direct contact with something that is supposed to be simultaneously comprehensible and inaccessible. MYSTIKISMOS is irreconcilable with the Hellenic worldview and appeared only in late Hellenistic times with the Neo-Platonists and then only through Eastern influence. It is rendered irreconcilable by the fact that the Hellenic religion is essentially animistic and therefore there is no transcendent 'inaccessible' within the SYMPAN (Universe) that may be contacted. Contact with the THEOI (Gods) is not considered MYSTIKISMOS in the Hellenic religion as the Gods are not inaccessible and exist within the SYMPAN (Universe). It is only MYSTIKISMOS when an attempt is made to contact a Divinity which exists outside of the SYMPAN (Universe). As is evident, the concept of MYSTIKISMOS within HELLENISMOS differs to modern notions of Mysticism in other religions.

MYTHOS - ΜΥΘΟΣ

Pronunciation: Mythôs

Singular: Mythos

Plural: Mythoi

Other Forms of the Word:

Mythou: (singular) denoting that which is of Mythos (mythological in English)

Mython: (plural) denoting that which is of Mythoi (mythological in English)

Common English translation: myth

Translated definition of the word:

To comprehend the nature of MYTHOS, it is firstly necessary to understand the fact that MYTHOS, especially in its extremely important aetiological form, consists of the inspired and creative identification of an exoteric and esoteric recording of events, of representation and abstract thought and expanded consciousness and reason as well as literary and philosophical thought. MYTHOS is neither a simple 'cover' for historical and natural knowledge nor a distortion of scientific or religious truths but, like philosophy, it is a regular Ontology with a basic presupposition to secure a direct truth through identifying the 'Phenomenal' and the 'Real'. MYTHOS stands in opposition to THRILLOS (Legend) which attempts to establish a whim into common belief and consequently into history. MYTHOS is a transcendental form of universal and timeless history which, in antithesis, to conventional history is not bound by reality or proof. Under this definition, MYTHOS may be determined to be a high level folk tale which is part of a cultural tradition that makes exceeding use of consciousness, common concepts and especially cultural idiosyncrasy for the purpose of engraving ethics and cosmological or theological truths into the minds of people who, for various reasons, are unable to enter into the world of abstract meanings. MYTHOS does not have a common source or common chronological beginning but the fact that extremely ingenious and attractive creations are presented is proof that their anonymous originators possessed a deep GNOSIS (Knowledge).

NOESIS - ΝΟΗΣΙΣ

Pronunciation: Nôësis

Singular: Noesis

Common English translation: intellectual awareness

Translated definition of the word:

NOESIS is awareness through the Intellect, NOUS (Mind), thought or perception in contrast to AESTHESIS (Feeling/Sensation).

According to Speusippos, NOESIS is the source of ARKHĒ EPISTEMIS (the Source of Secure Knowledge/ Science) while on Xenocrates' scales of the degrees of Knowledge, NOESIS is the highest degree of securing Absolute ALETHEIA (Truth).

Parmenides determines NOËSIS to be an especial and general understanding identifying itself with the EINAI (Being as a State of Existence) because all that exists participates in NOESIS. [Compare AESTHESIS]

NOMOS - ΝΟΜΟΣ

Pronunciation: Nômôs

Singular: Nomos

Plural: Nomoi

Other Forms of the Word:

Nomou: (singular) denoting that which is of the Nomos

Nomon: (plural) denoting that which is of the Nomoi.

Nomikos: denoting a person or thing that participates in the acts of the Nomos (i.e. lawyer, legal document, law-abiding citizen, etc)

Common English translation: law, rule, tradition, custom

Translated definition of the word:

Initially, the NOMOS was both an Institution as well as the authority to distribute; thereafter it became every regulatory social decree. The totality of compulsory, objective, specific and general regulatory rules are enforced within PHYSIS (Nature) through ANANKE (Necessity) in the form of eternal, ethical and natural NOMOI. In human societies and states, NOMOS manifests through the legislative authority which, as a rule, is directly or indirectly influenced by the cultural traditions and is sometimes referred to as the NOMOS ARKHAIOS.

According to Speusippos, the Ethical NOMOS in human society is the totality of unwritten rules which determine the basic ethical behaviour of its members. The Ethical NOMOS is adapted by the conjunction of the information of Natural NOMOS and Customs/Traditions. Ethical NOMOS is generally considered to reflect the eternal, ethical, natural NOMOS to which the civilised person is obliged to conform with.

NOUMENON - ΝΟΟΥΜΕΝΟΝ

Pronunciation: Nôômênôn

Singular: Noumenon

Plural: Noumena

Common English translation: comprehension, understanding (intellectual)

Translated definition of the word:

NOUMENON refers to all that may become known through the understanding of the Intellect as opposed to PHENOMENON which is perceived by the senses. The Platonic IDÊES (Ideas) constitute the NOUMENON par excellence. [Compare PHENOMENON]

NOUS - ΝΟΥΣ, ΝΟΟΣ

Pronunciation: Nous

Singular: Nous

Common English translation: mind

Translated definition of the word:

NOUS means understanding, thought, perception and the power to perceive or discern.

According to Anaxagoras, the NOUS is the initial power that created the Order of the KOSMOS (World) and is the cause of movement in the APEIRON (Void). The NOUS is the creator of all, which it composes through a multitude of invisible particles called SPERMATA (Sperm/Seeds) or KHRYMATA which are unborn, imperishable and unchangeable.

Aristotle testifies to the belief that the NOUS is the originator of PSYCHE (Soul) in each life form (animal, vegetable and mineral) and derives from the Divine NOUS in the same way as a unit may produce the multitude.

According to Pythagoras, the NOUS is one of the four supports of the human PSYCHE (Soul). See AESTHESIS for an account of the four supports. [Compare DIANEIA]

OIKOS: ΟΙΚΟΣ

Pronunciation: Ēekōs

Singular: Oikos

Plural: Oikoi

Other Forms of the Word:

Oikogenia: referring to the members of the Oikos

Common English translation: household, home

Translated definition of the word:

OIKOS in its original form denotes simultaneously the house (building), the members of the family living within the OIKOS, the estate, the goods belonging to the estate and is inclusive of extended family, servants and employees. OIKOS also refers to the particular dynastical families such as the OIKOS Agamemnon or the OIKOS Herakleides, etc.

OMOIOS - ΟΜΟΙΟΣ

Pronunciation: Ômēōs

Singular: Omoios (masculine)

Plural: Omoioi (masculine)

Other Forms of the Word:

Omoia: (singular feminine)

Omoiês: (plural feminine)

Omoiosis: refers to the process of becoming Omoios or Omoia

Common English translation: equals, the same

Translated definition of the word:

OMOIOS refers to a person becoming equal or the same rather than changing and becoming different. It is the human ability to approach the THEOI (Gods) in an attempt to simulate the Divine characteristics on an analogous human level. Thus when one becomes an OMOIOS with anyone else or within the context of a group or society, one gains the characteristics which define that individual, group or society.

OMONOIA - ΟΜΟΝΟΙΑ

Pronunciation: Ômônēā

Singular: Omonoia

Plural: Omonoiês

Other Forms of the Word:

Omonoias: (singular) referring to that which is of Omonoia

Common English translation: accord, concord

Translated definition of the word:

OMONOIA is unity or identity with sensibility and is the opposite of DIKHONEIA (Discord).

According to Speusippos, OMONOIA is the good communion between all beings and agreement in perception and resolution. OMONOIA is also the Hellenic Goddess NIKE. [Compare the opposing DIKHONEIA]

OMPHALOS - ΟΜΦΑΛΟΣ

Pronunciation: Ômphâlōs

Singular: Omphalos

Plural: Omphaloi

Other Forms of the Word:

Omphalou: (singular) denoting that which is of the Omphalos

Omphalon: (plural) denoting that which is of the Omphaloi

Common English translation: navel, centre

Translated definition of the word:

OMPHALOS has the same root as OMPHĒ (The Divine Voice). The OMPHALOS is a point which is recognised as a centre point of a system or area; e.g. the OMPHALOS of a POLIS (State) is the centre of the POLIS and the civic OMPHALOS refers to the VOMOS (Altar) as the centre of public worship. On a cosmological level, the OMPHALOS is the enduring, fixed and indestructible centre of the KOSMOS (World), out of which the KOSMOS radiates and to which it returns for stability and EUNOMIA (Good Government, Law and Order).

ON - ON

Pronunciation: Ôn

Singular: On

Plural: Onta (pronounced Ôndâ)

Other Forms of the Word:

Ontos On: (Noun) the 'Real Being' and the source of all Entities

Ontotita: (Noun) the characteristics of an Entity

Onton: (Noun) used to refer to the Onta when discussing their characteristics/attributes or something deriving from them.

Common English translation: being, entity, creature

Translated definition of the word:

ON is the substantiated participant of the verb '*eimi*' (meaning '*I am*' and deriving from the EINAI with reference to existence). Cosmologically, the word ON denotes that which objectively exists in reality and is equivalent to the totality of the apportioned ONTA (the thing without its characteristics or attributes).

Melissos supports the idea that the ON like the KOSMOS (World) is unified, eternal, vast, unmoving and absolutely equal to itself. ON is eternal because if it was made before it was created/born it would have been nothing and if it was nothing it could not exist as nothing can be created from nothing.

Herakleitos determines the ON to be 'everlasting fire' which perpetually burns and is extinguished with the METRON (Measure) changing into various forms without ever losing its identity, simply becoming water, air and earth which in turn returns to fire through the process of transmutation. Every transmutation maintains the balance of PHYSIS (Nature) and the quantities of mass. The opposites are not exclusive and independent OUSIËS (essences/substances) but simply different manifestations of fire. As the ON agrees and disagrees only with itself, the SYMPAN (Universe) is constructed through the assembly of counterpoint forces which constitute the PALINTONOS ARMONIE (Tension of the Opposites).

The Stoics teach the unity of the ON through the 'oneness' of the KOSMOS (World) which consists of two ARKHËS (Principles); 1) Quality [LOGOS and THEOS] which is the active ARKHË and 2) that which suffers [HYLË without Attributes].

ONTOS ON is the source of all the ONTA and G.G. Plethon associates it with Zeus. [Related words EINAI, OUSIA]

ONOMA - ONOMA

Pronunciation: Ônômâ

Singular: Onoma

Plural: Onomata

Other Forms of the Word:

Onomatos: (singular) denoting that which is of Onoma

Common English translation: name

Translated definition of the word:

Plato determines ONOMA to be a tool which teaches and leads to clear distinction of the essence of things.

According to Speusippos, it is a singular directive voice which interprets the essence of anything which is not self-declaring.

ORAION - ΩΡΑΙΟΝ

Pronunciation: Ôraiôn

Singular: Oraion

Plural: Oraia

Other Forms of the Word:

Oraiotita: (noun) attributes or characteristics of Oraion

Oreos: (masculine noun) he who is Oraion

Orea: (feminine noun) she who is Oraion

Common English translation: beauty

Translated definition of the word:

ORAION is all that is in accordance with the Horai, i.e. EUNOMIA (Good Order), DIKE (Justice) and EIRENE (Peace). As such ORAION is an example for each human action and creation as well as being a vehicle for the perfect adaptation of humanity to the universal physical and ethical ARMONIA (Harmony). It is the understanding and application of the ORAION and the TELEION (Perfection: See TELOS) which shaped and made the Hellenic civilization undisputedly special.

Aristotle maintains that ORAION may be approached through the laws of LOGIKI (Logic) while its presuppositions are; Symmetry, Size and TAXIS (order). Thus each thing which is made up of different parts is ORAION when these parts are arranged in an orderly manner and in relation to their size.

ORKOS - ΟΡΚΟΣ

Pronunciation: Ôrkôs

Singular: Orkos

Plural: Orkoi

Other Forms of the Word:

Orkou: (singular) denoting that which is of the Orkos

Orkon: (plural) denoting that which is of the Orkoi

Orkizomenos: (masculine) he who takes the Orkos

Orkizomene: (feminine) she who takes the Orkos

Common English translation: oath, promise, pact

Translated definition of the word:

ORKOS is an appeal to the THEOI (Gods) when making serious promises to which it is deemed expedient to have the THEOI bear witness. An ORKOS is always taken in front of a VOMOS (Altar) upon which the ORKIZOMENOS/ORKIZOMENE lays a hand while swearing the ORKOS. An ORKOS is always accompanied by THYSIA (Sacrifice) and SPONDAI (Libations). This THYSIA (Sacrifice) is not eaten but either burnt or cast into the sea/river.

ORTHOPRAXIA - ΟΡΘΟΠΡΑΞΙΑ

Pronunciation: Ôrthôpraxiâ

Singular: Orthopraxia

Plural: Orthopraxiês

Other Forms of the Word:

Orthopraxias: (singular) denoting that which is of Orthopraxia

Orthopraxion: (plural) denoting that which is of Orthopraxiês

Common English translation: orthopraxy, correctitude

Translated definition of the word:

According to Socrates, good or correct actions are those which serve to the true benefit of humans and produce EUDAIMONIA (well-being). These good or correct actions are what are known as ORTHOPRAXIÊS.

ORTHOS LOGOS: ΟΡΘΟΣ ΛΟΓΟΣ

Pronunciation: Ôrthôs Lôgôs

Singular: Orthos Logos

Common English translation: no corresponding phrase; directly translated as '*the upstanding word*'

Translated definition of the word:

ORTHOS LOGOS refers to the LOGOS of the SYMPAN (Universe) as the prototype for the conformation of all humans. According to the Stoics, the ORTHOS LOGOS is a 'common law' that extends to all things and is identified with Zeus and PHYSIS (Nature). [See LOGOS]

OSION - ΟΣΙΟΝ

Pronunciation: Ôsiôn

Singular: Osion

Plural: Osia

Other Forms of the Word:

Osiou: (singular) denoting that which is of the Osion

Common English translation: holy, sacred

Translated definition of the word:

OSION means the sacred and the pure. It refers to all that is sacred or allowed by the Gods to be sacred and is also the Natural NOMOS (Law) as DIKEOSYNE (Justice).

According to Speusippos, OSION is that which is dear to the Gods as well as the fitting and acceptable restitution of honour to the Gods.

OUSIA - ΟΥΣΙΑ

Pronunciation: Oosià

Singular: Ousia

Plural: Ousiês

Other Forms of the Word:

Ousias: (singular) referring to a characteristic/quality of Ousia, i.e. the density of the Ousias.

Ousion: (plural) referring to a characteristic/quality of Ousiês, i.e. the similarity between Ousiês

Common English translation: substance, essence, taste, flavour

Translated definition of the word:

OUSIA is the subject of the verb '*eimi*' (*I am*) and its participation (ON [ΩΝ]-Being; OUSA-Female Being; ON [ΟΝ]-Male Being). OUSIA is the eternal substance and essence of ONTON (Beings - See ON). OUSIA is independent, self-sufficient, vast, undivided and stable. It exists outside of the '*self*' and is aware of the '*self*' without the need of another ON. According to Anaximander, the initial OUSIA is entirely undetermined and without determined attributes. The multitude of attributes and forms become substantial only because the elements of the OUSIA periodically produce DIKEOSYNE (Justice) towards all. [See ON]

OUTHEN EX OUTHENOS - ΟΥΔΕΝ ΕΞ ΟΥΔΕΝΟΣ

Pronunciation: Oothên ex Oothênôs

Common English translation: *Nothing comes from nothing.*

Translated definition of the word:

The phrase OUTHEN EX OUTHENOS is a foundational axiom in the Hellenic worldview which states that nothing may be produced out of the nothing and nothing belongs to the 'no-thing'. The KOSMOS (world) arose out of itself without external cause and the only transient and unstable IPARXIS (existence) within it is that of the specific things which undergo various metamorphoses as they change from one thing to another (Becoming). However, the basic foundational HYLĒ (First state of Matter) remains permanent, eternal and indestructible regardless of how many times it may change its form.

PAIDEIA - ΠΑΙΔΕΙΑ

Pronunciation: Pêthēià

Singular: Paideia

Plural: Paideiês

Other Forms of the Word:

Paideias: (singular) denoting that which is of Paideia

Common English translation: education

Translated definition of the word:

The ideal of PAIDEIA is seen as enabling people to be able to give to others the right to reason as well as the right to understand what others are saying. According to Plato, the purpose of PAIDEIA is the ARÊTE of anything that is in existence (both abstract and material) with the purpose of producing a complete and perfect citizen through knowledge of their craft and of ruling and being ruled according to the demands of DIKEO (a just act). Amongst other things, the POLITEIA (State) is responsible for the development and grooming of the people, thus the quality of PAIDEIA determines whether the POLITEIA (State) will have good or bad citizens. PAIDEIA is the cultivation of a noble PSYCHE (Soul) and falls under the auspices of the God Apollon and is his divine gift to mankind.

PALINTONOS ARMONIE - ΠΑΛΙΝΤΟΝΟΣ ΑΡΜΟΝΙΑ

Pronunciation: Pálintônôs Àrmôniē

Common English translation: *Tension of the Opposites*

Translated definition of the word:

PALINTONOS ARMONIE is a phrase that refers to a counterbalancing assembly or harmony that is stretched equally in opposite directions.

According to Herakleitos, the SYMPAN (Universe) is constructed of forces in PALINTONOS ARMONIE which are not independent OUSIÊS (Beings) but only various manifestations of Fire illustrating that the ON (Being) agrees and disagrees only with itself. Even though the concept inherent within PALINTONOS ARMONIE describes the balance of the contraction and expansion of the ON, the term was never used by the philosopher himself but only by subsequent people to explain Herakleitan reasoning.

PANSPERMIA - ΠΑΝΣΠΕΡΜΙΑ

Pronunciation: Pánspermiá

Plural (no singular form): Panspermia

Common English translation: all-grain, all-seed

Translated definition of the word:

PANSPERMIA derives from 'pan' (all) and 'sperma' (seed) and is used to denote the all-grain breads that are offered to the THEOI (Gods).

PARRESIA - ΠΑΡΡΗΣΙΑ

Pronunciation: Párrēsiá

Singular: Parresia

Other Forms of the Word:

Parresias: (singular) that which is of Parresia

Common English translation: frankness, outspokenness, honesty, sincerity

Translated definition of the word:

PARRESIA is the expression of personal opinion with courage and honesty. Euripides and Aristophanes used PARRESIA to denote freedom of speech while Plato in Gorgias uses the word to refer to having the courage to raise an opinion.

PATHOS - ΠΑΘΟΣ

Pronunciation: Páthōs

Singular: Pathos

Plural: Pathoi

Other Forms of the Word:

Pathous: (singular) denoting that which is of Pathos

Pathon: (plural) denoting that which is of Pathoi

Common English translation: pathos, passion

Translated definition of the word:

Speusippos defines PATHOS to be a natural and instinctual drive of PSYCHE (Soul). The Stoics further explain that the PATHOI are uncontrolled and without measure superfluous needs which may be considered as illnesses and disabilities of the PSYCHE (Soul). The PATHOI disturb the HEGEMONIKON (ruling part of PSYCHE) and by extension the whole of existence [See HEGEMONIKON & KAKON]. Zeno, the Stoic, states that PATHOI are illogical drives of PSYCHE (Soul) and are in contrast to PHYSIS (Nature). When external influences tempt the HEGEMONIKON, the natural and instinctive needs become PATHOI which lead people to unnatural and absurd deeds.

The Stoics list the following PATHOI:

1. *EPITHEMIA:* Referring to *desires* and *the irrational appetite* which is further distinguished into SPANĒ (scarcity as *the desire for what we cannot have*), MISOS (hatred as *the desire for inflicting KAKON onto others*), PHILONIKIA (quarrelsomeness as *the tendency and insistence towards quarreling*), THYMO (anger as *the desire for direct and instant retaliation and/or revenge*), POTHO (*specifically the desire for another person who caught one's fancy*), MĒNI (wrath as *the desire for long term revenge*), PHILARGYRIA (*desire and passion for money as the perception that money is of itself a good thing*) and KOTO (rage as *the surging of anger*).
2. *PHOBOS:* Referring to *fear* and *the anticipation of bad things happening* and these are further distinguished into DEIMA (*terror*), OCKNO (laziness as *the fear of taking action*), AISKHYNĒ (shame and disgrace as *the fear of humiliation*), EKPLĒXĒ (surprise as *the fear of the unexpected*), THORYBO (*noise*) and AGONIA (suspense/anxiety as *the fear of the unknown*).
3. *HEDONY:* Referring to *pleasure* and *the irrational arrogance resulting from possession* and is distinguished into the following; DIAXYSĒ (diffusion and expansion as *being pleased by flattery*), EPIKHAIREKAKIA (gloating as *taking pleasure in the misfortune of others*) and KĒLĒSĒ (debauchery).
4. *LYPES:* Referring to *sorrow, grief, affliction* and defined as *the irrational reaction of PSYCHE* (soul) of which the most common are EILEO (misery and wretchedness as *unjust sorrow*), PHTHONOS (envy as *the sorrow of seeing the wealth of others*), ZELO (jealousy), AKHTHOS (burden as *the sorrow when others take or acquire that which we possess from us*), PENTHOS (mourning and grief as *the paralyzing sorrow*), ANIA (weariness, tediousness as *the sorrow which increases through thought*) and OTHINĒ (psychological pain and grief as *the deep sorrow*).

PHANTASIA - ΦΑΝΤΑΣΙΑ

Pronunciation: Phântasiá

Singular: Phantasia

Plural: Phantasiês

Other Forms of the Word:

Phantasias: (singular) denoting that which is of Phantasia

Phantasion: (plural) denoting that which is of Phantasiês

Phantasma: a shade of a dead person.

Common English translation: imagination

Translated definition of the word:

PHANTASIA is the appearance or countenance of each thing and the power through which any meaning is perceived by the NOUS (Mind). It is AESTHESIS as the vehicle of sensory information which produces a PHANTASIA in the form of a representation, picture or impression. PHANTASIA is sometimes seen as the same as PHENOMENON.

PHENOMENON - ΦΑΙΝΟΜΕΝΟΝ

Pronunciation: Phênômênôn

Singular: Phenomenon

Plural: Phenomena

Other Forms of the Word:

Phenomenou: (singular) denoting that which is phenomenal

Common English translation: phenomenon

Translated definition of the word:

The word PHENOMENA refers to all that may be subject to AESTHESIS (as sensory information). While sensing is a common characteristic of humans and animals, perception is a human trait.

According to Herakleitos, visible indications in the form of PHENOMENA reveal GNOSIS (knowledge) of the invisible and ALETHEIA (Truth) and as such are divine SYMBOLA (symbols).

Alkmaeon clarifies Herakleitos' statement in his explanation that a collection of indications (clues) is the first stage of the method of '*Knowing*' through which one reaches conclusions by using conjecture thus the information that is offered by the senses is the first step in the approach towards the invisible. [Compare NOUMENON]

PHILIA - ΦΙΛΙΑ

Pronunciation: Philia

Singular: Philia

Plural: Philiês

Other Forms of the Word:

Philias: (singular) denoting that which is of Philia

Philos: (masculine) he who participates in Philia

Phili: (feminine) she who participates in Philia

Common English translation: friendship

Translated definition of the word:

PHILIA is a relationship of friendship, dedication and respect as opposed to EKHTHROTITA (enmity). PHILIA is one of the higher ARÊTÊS; being both a sacred bond and a basic source of joy as its main aim is mutual benefit. PHILIA is a relationship between people which personifies all types of unions and participates in the understanding of the AGATHON (beneficial good) in all spheres of human life. PHILIA is valuable to all those which it manages to join and is based in EILIKRINEIA (sincerity), APHILOKERDIA (unselfishness) and mostly one's willingness to serve the meaning of PHILIA through ANOTEROTITA (excellence) as the foundation of PHILIA. PHILIA is pure and therefore void of any selfishness or egotism.

PHILOSOPHIA - ΦΙΛΟΣΟΦΙΑ

Pronunciation: Philôsôphiâ

Singular: Philosophia

Plural: Philosophiês

Other Forms of the Word:

Philosophos: someone who is practices Philosophia

Common English translation: philosophy

Translated definition of the word:

The term PHILOSOPHIA was first coined by Pythagoras when he reasoned that the THEOI (Gods) were the only SOPHOI (wise beings) in existence and therefore a human could only become a PHILOS (friend) of SOPHIA (Wisdom). This is the most relevant definition of the word and is considered, in short, to be the first EPISTEME (secure knowledge/science) concerned with the GNOSIS (knowledge) of ALETHEIA (Truth). Thus a PHILOSOPHOS would be someone who makes an effort to approach the THEOI and achieve THEASIS (the view of the THEOI).

PHILOTĒS - ΦΙΛΟΤΗΣ

Pronunciation: Philôtēs

Singular: Philotes

Plural: Philotites

Other Forms of the Word:

Common English translation: friendship

Translated definition of the word:

PHILOTĒS is one of the two first moving causes of all mortal beings. It is the first cause of human generation, their adaptability and the cause of every opposing duality concerned therewith.

Empedokles states that PHILOTĒS is ARMONIA (Harmony), GETHOSYNE (Joy and Delight) and the Goddess Aphrodite/Kypris. Sophocles declares that PHILOTĒS is inherent in human nature as humans "*were not born to hate but to love*" (from Antigone).

PHRONESIS - ΦΡΟΝΗΣΙΣ

Pronunciation: Phrônēsis

Singular: Phronesis

Common English translation: sensibility, common sense, practical wisdom

Translated definition of the word:

PHRONESIS is intent, purpose, practical wisdom and also refers to the deed that has been thought out (action with foresight). It is an ARÊTE (Virtue) and a supreme AGATHON (Beneficial Good) that is most important and sacred as through it we ensure ORTHOPRAXIA (correct deeds).

According to Aristotle, the lack of PHRONESIS negatives the existence of all other ARÊTĒS (Virtues).

Speusippos determines PHRONESIS to be the GNOSIS (Knowledge) of what must or must not be acted upon based upon sound GNOSIS (Knowledge) of KALON (Good) and KAKON (Bad).

For Demokritos, the existence of PHRONESIS requires the pre-existence of EUBOULEIA (Reason as the rational and correct examination of the relationship between the self and its external environment or situation). PHRONESIS is thus an ARÊTE (Virtue) of human logic. From PHRONESIS, whom Demokritos declares to be the Goddess Athena called Tritogenia, derive three Divine gifts; EU LOGIZESTHAI (Good Thinking/Pure Thoughts), EU LEGEIN (Wise Speech) and PRATEIN A THEÏ (Doing what is right).

The Stoics consider PHRONESIS to be one of the four ingredients of ARÊTE (Virtue) that determine the human ability to think and act in rational manner thus avoiding PATHON (Desires/Passions) and achieving GNOSIS (Knowledge) of the self and peace for PSYCHE (Soul).

PHYSIS - ΦΥΣΙΣ

Pronunciation: Phēsis

Singular: Physis

Other Forms of the Word:

Physēos: that which is of Physis

Physikos: (1) That which is Natural; (2) A Physicist

Common English translation: Nature

Translated definition of the word:

The word PHYSIS derives from the verb '*phyo*' meaning *to develop, to generate and to produce*. PHYSIS has the double meaning of both declaring the process of generating as well its being its result, i.e. the properties as well as the construct itself.

In accordance with the philosophy of Herakleitos, PHYSIS is the substantiation of the EINAI (Being) through (a) the dynamic collective of ONTON (beings/entities), (b) the self-unfolding emergent SYMPAN (Universe) and (c) the perpetual revealing of the ON (Entity) which follows and is followed by the perpetual refolding of itself.

PHYSIS is the First, Last and Only reality whose unceasing force is the birth, growth and destruction of the apportioned and distinct manifestations.

According to Homer, Theognis and Pindar, the associated terms PHYE or PHYA declare external beauty, noble countenance and imposing stature.

PISTIS - ΠΙΣΤΙΣ

Pronunciation: Pistis

Singular: Pistis

Other Forms of the Word:

Pistêos: that which is of Pistis

Pistos: (masculine singular) he who acts in the manner of Pistis

Pistē: (feminine singular) she who acts in the manner of Pistis

Common English translation: faith, trust

Translated definition of the word:

PISTIS means trust, faith, and subjective certainty. PISTIS is the belief that everything is as it appears to be.

PNEUMA - ΠΝΕΥΜΑ

Pronunciation: Pnêvmâ

Singular: Pneuma

Plural: Pneumata

Other Forms of the Word:

Common English translation: breath, intellect, ghost, spirit

Translated definition of the word:

The word PNEUMA derives from the verb '*pneo*' meaning '*I breath*' or '*I blow*'. In its archaic form, PNEUMA denotes the breath of a person and Homer uses the word to denote the blowing of the air in terms of winds. Aristophanes utilises PNEUMA to refer to the demeanour conveyed by a person while Xenophon speaks of it in a similar manner to denote the fervour imbued within people.

It was only later in the translation of the biblical texts that the christian translators used the word PNEUMA to denote the Holy Spirit as well as the human spirit in the christian sense of the word.

POLIS - ΠΟΛΙΣ

Pronunciation: Pôlis

Singular: Polis

Plural: Politeiês

Other Forms of the Word:

Politeia: (singular) translated as '*the State*' and defined as a KOINONIA (Society/Community) organised according to particular laws aimed at maintaining peace among its members, guaranteeing its integrity and providing for the development of its particular culture.

Politis: (singular) translated as '*Citizen*' and referring to a member of a POLIS who is free to participate in the Politeia. According to Aristotle there are five characteristics that determine whether one is a *Politis*: 1) participation in the legislation of the POLIS through the democratic procedure; 2) possessing the right to participate in political and judicial procedures; 3) possessing the option to hold office in the POLIS; 4) membership to the broader KOINONIA of the POLIS and 5) possessing the right to rule and be ruled.

Politikē: (singular) translated as '*Policy*' and according to Speusippos refers to the secure GNOSIS (Knowledge) of the KALON (Good) and beneficent as well as the secure GNOSIS necessary for the establishment of DIKEOSYNE (Justice).

Politikon: (singular) translated as '*Civil*'. The word was used by Aristotle to distinguish humans from animals. He did this by calling humans 'politikon animals' while other animals were referred to as 'koinonikon' (communal animals). As human co-habitation is subject to organisational principles, rules of justice and distinctions between that which is Just and Unjust are necessary thus the Politikon quality of humans is that which establishes their humanity. This theoretical division is bridged by the Stoics in their determination that philosophic thought and political deeds are different views of the same ARÊTE (Virtue).

Politismos: (singular) translated as '*Civilisation*' with reference to the totality of traditions, ideas, manners and all types of human expression which come from a totality of people having common tribal identity and common civil behaviour. Politismos has both an exoteric and esoteric form which aims at PAIDEIA (Education) and EMEROSIS (Taming) of the people.

Common English translation: City, Town

Translated definition of the word:

POLIS refers to the habitat of many people with common perceptions and a conviction in a common legislation.

POLYMERIA - ΠΟΛΥΜΕΡΕΙΑ

Pronunciation: Pôlymêrià

Singular: Polymeria

Other Forms of the Word:

Polymeris: (singular) denoting one who acts with Polymeria

Common English translation: multilateralism, polymerization

Translated definition of the word:

POLYMERIA refers to the involvement of all parties in a decision-making process as well as to a continuation of a chain of events, thoughts, actions, etc by the involvement of each part of the process at its KAIROS (appropriate time).

PROSOPON - ΠΡΟΣΩΠION

Pronunciation: Prôsôpôn

Singular: Prosopon

Plural: Prosopa

Other Forms of the Word:

Prosopou: (singular) denoting that which is of the Prosopon

Common English translation: face, person, role

Translated definition of the word:

The word PROSOPON proposes the concept of the unified '*All-Existence*' which manifests in the phenomenal world as seeming to have limits, like a skin, thus appearing to divide each individual being into separate entities. PROSOPON refers to every individual mortal being and their distorted and phenomenal awareness of the KOSMOS (World) that is a product of the properties of mortality and divisiveness contained within each PROSOPON. From these properties of mortality and divisiveness arises the illusory perception of ego, separateness and being subject to the KOSMOS (World) rather than being a part of it. The Gods are not PROSOPA as they are not subject to the same properties of mortality and divisiveness. This concept gave rise to the genre of ancient Hellenic theatrical Tragedy wherein the PROSOPON (mortal) is characterized by smallness and temporality in contrast to the greatness, vastness and eternal nature of the KOSMOS (world). The PROSOPON is contained within the three-dimensional HYLIKO (material) level of the KOSMOS and simultaneously the PROSOPON contains the KOSMOS (World) within its PNEUMATIKON (Intellectual) level.

PSYCHĒ - ΨΥΧΗ

Pronunciation: Psêkhê

Singular: Psyche

Plural: Psychês

Other Forms of the Word:

Psychis: (singular) denoting that which is of Psyche

Psychon: (plural) denoting that which is of Psyche

Common English translation: soul

Translated definition of the word:

PSYCHE derives from the verb '*psycho*' meaning '*to breath lightly*'. It is the invisible First Cause of the bio-physiological expressions considered by the ancients to be the breath. The movements of PSYCHE are supervised by the God Poseidon and PSYCHE is considered to be 'undying'. PSYCHE is commonly referred to as the THEO PYR (Divine Fire) or LOGOS [See LOGOS]. It is in this sense that it was considered that mortals contained a part of the Divine within them through which they participate in the birth-death cycle. Thus, according to Herakleitos, the THEOS (God) is resurrected each time a mortal dies and the THEOS must die in order for the mortal to live. PSYCHE was viewed differently by the varied philosophical schools, with some determining PSYCHE to be temporal in nature. Heraclitus considered the PSYCHE of humans and animals to parts of the kosmic fire to which it returns after the death of the body and he furthermore stated while the kosmic fire is trapped in the body, it loses its Divine quality.

RIZOMATA - ΡΙΖΩΜΑΤΑ

Pronunciation: Rizōmátá

Singular: Rizoma

Plural: Rizomata

Other Forms of the Word:

Rizomatos: (singular) denoting that which is of a Rizoma

Rizomaton: (plural) denoting that which is of Rizomata

Common English translation: root, rhizome (botanical)

Translated definition of the word:

RIZOMATA is the name given by Empedokles to the four categories of the essence/substance commonly misconstrued by occultists to be the same as the Four Elements. The RIZOMATA are four in number (Fire, Air, Earth and Water) and in their various permutations, driven by the forces of PHILOTITA (friendship) and KOTOS/NEIROS (Strife), synthesise and deconstruct the forms of the KOSMOS (World). There are four unchangeable and pure RIZOMATA namely the radiant Zeus, the life-giving Hera, Aidoneos/Ades (Hades) and Nestis. [Also see SPHAIROS, STOIKHEION]

SAPHENEIA - ΣΑΦΗΝΕΙΑ

Pronunciation: Saphēniā

Singular: Sapheneia

Other Forms of the Word:

Saphies: referring to someone who speaks with Sapheneia

Common English translation: clarity, explicitness

Translated definition of the word:

SAPHENEIA is clarity and distinctness in communication as opposed to ASAPHEIA which is obscurity and vagueness. It is the speech which renders the subject totally knowable and recognizable. SAPHENEIA is one of the six ARÊTÊS of the LOGOS [See APREPIA].

SIEMA - ΣΗΜΑ

Pronunciation: Siēmā

Singular: Siema/Siemeion

Plural: Siemata

Other Forms of the Word:

Siematos: (singular) denoting that which is of a Siema

Siematon: (plural) denoting that which is of Siemata

Common English translation: sign, symptom, clue

Translated definition of the word:

A SIEMA is the sign of an augury, a mark, a grave or graveyard, a sample, an indication, a mark, a demarcated place, a Divine mark, a miracle, a flag or coat of arms, a signature, a border or limit (as in a fence or an established city boundary), a mathematical or musical mark, the alphabet, an emblem of any sort and any sign that reveals something else. A SIEMA is a sign or indication that something is about to happen, is happening or has happened. SIEMATA are signs/marks/omens or auguries that reveal something. What SIEMATA reveal are more transitory than the IDEAS (Ideas) associated with SYMVOLA. In terms of Divine SIEMATA, the word indicates the presence of a THEOS (God) or THEA (Goddess) in the past, present or future. Examples of SIEMATA may be found in the following: Sophokles' use of the word in the sentence, "*You show SIEMEION (signs) of noble birth*"; the Kyrikion (Caduceus) of Hermes is the SIEMA of a messenger; the MANTIS (Soothsayer) of an army would look for SIEMATA to determine the correct course of action; the vine is a SIEMA of Dionysos and a mark on the ground caused by lightning is a SIEMA of Zeus. [Compare EIKON, SYMVOLA, SYNTHEMA, TEKMOR]

SOPHIA - ΣΟΦΙΑ

Pronunciation: Sôphiá

Singular: Sophia

Plural: Sophiês

Other Forms of the Word:

Sophias: (singular) denoting that which is of Sophia

Sophos: (singular) a person who has Sophia

Sophoi: (plural) people who have Sophia

Common English translation: wisdom

Translated definition of the word:

Socrates defined SOPHIA to be an EPISTEME and thus a complete and secure GNOSIS (Knowledge). Aristotle distinguishes SOPHIA from PHRONESIS (Practical Wisdom) although he calls them both ARÊTÊS (Virtues) of the Intellect, as he states that SOPHIA is linked to Reason and the knowledge of ALETHEIA (Truth) and as such it is a theoretical ARÊTE (Virtue) while PHRONESIS (Practical Wisdom) is related to the ethical KALON (Goodness) which renders it a practical ARÊTE. Speusippos determines SOPHIA to be the speaking of (ALETHEIA) Truth and acting in accordance with the dictates of PHYSIS (Nature).

SOPHROSYNE - ΣΩΦΡΟΣΥΝΗ

Pronunciation: Sôphrôsynē

Singular: Sophrosyne

Other Forms of the Word:

Sophrosynis: (singular) denoting that which derives from Sophrosyne

Sophron: a person who acts with Sophrosyne

Common English translation: common sense

Translated definition of the word:

SOPHROSYNE is:

- a) The METRON (Measure) of PSYCHE (Soul) concerned with the natural desires and pleasures;
- b) The harmonising and orderliness of PSYCHE (Soul) with the pleasures and sorrows;
- c) The accordance of PSYCHE (Soul) with the principle of '*Rule and be Ruled*';
- d) Self-determined action as per nature;
- e) Good conduct of PSYCHE;
- f) Rational dialogue of PSYCHE for KALON (Good) and KAKON (Bad);
- g) The state of comfortable/easy selection and discretion of that which is required.

Although SOPHROSYNE promotes the measured restraint and control over pleasure and desire, it does not lead to the withdrawal from the joys and expression of life as is commonly promoted by the christian '*denial of temptations*'. SOPHROSYNE may also be understood as the ability for self-control.

SPHAIROS - ΣΦΑΙΡΟΣ

Pronunciation: Sphêrôs

Singular: Sphairos

Other Forms of the Word:

Sphaira: that which has the shape of a Sphairos; (a sphere).

Common English translation: spherical

Translated definition of the word:

SPHAIROS is the ideal state of the four RIZOMATA (Roots) when held in perfect balance by PHILOTIS (Friendship) while NEIKOS (Strife) holds the perimeter in place thus forming a perfect SPHAIRA (Sphere). This state is seen as the personification of the perfect IPARXIS (Existence), i.e. THEOS (God). According to Xenophanes and Empedokles, the essence of a THEOS is SPHAIROS.

SPONDE - ΣΠΟΝΔΗ

Pronunciation: Spônthē

Singular: Sponde

Plural: Spondai

Other Forms of the Word:

Spondis: (singular) that which is of the Sponde

Spondon: (plural) that which is of the Spondai

Common English translation: libation

Translated definition of the word:

SPONDE derives from the verb '*spendo*' meaning '*I pour a few drops of liquid from my cup*'. SPONDE is the ceremonial act of pouring a liquid (usually water, wine, oil or milk) from a container onto the altar or ground as an offering to a THEOS (God) or THEA (Goddess).

STOIKHEION - ΣΤΟΙΧΕΙΟΝ

Pronunciation: Stikhēôn

Singular: Stoikheion

Plural: Stoikheia

Common English translation: element

Translated definition of the word:

STOIKHEION derives from the verb '*stoikho*' meaning '*to proceed in formation*', '*coordinated*' or '*composed*'. The formed or composed parts are all HYLIKO (material), i.e. the Empedoklean RIZOMATA (Roots). Thus a STOIKHEION is a part of any compound or composite thing and does not necessarily refer to the RIZOMATA (Roots).

According to Speusippos, STOIKHEION is that which combines and dissolves all composite things.

It was the Neo-Pythagoreans who later determined that the STOIKHEIA of all bodies are Fire, Air, Water and Earth thus giving rise to the occult theory of the Four Elements. [See RIZOMATA]

SYMVOLON - ΣΥΜΒΟΛΟΝ

Pronunciation: Symvôlôn

Singular: Symvolon

Plural: Symvola

Other Forms of the Word:

Symvoliko: (singular) of or pertaining to a Symbolon or expressing a Symbolon

Common English translation: Symbol

Translated definition of the word:

The root of the word SYMVOLA is derived from *Synvalo*; a compound word that in turn derives from an even more archaic form of the language. *Synvalo* is comprised of the words: '*syn*' = '*to add*' and '*balô*' = '*the process of reasoning*' and/or '*I establish a foundation*'. The etymology of SYMVOLA is thus also related to '*symvallein*' meaning '*to join*'. The word SYMVOLON was used to refer to recognition, proof, guarantee, receipt, identification and the allegorical expressions of Pythagoras. The earliest usage of SYMVOLON is that which refers to a concrete token used in retail or for private use. Hermippos records the retail usage of the word as a form of private monetary guarantee along with Archippos who refers to a wealthy person as one being without a SYMVOLON which indicated impoverishment. To attest to the private usage of SYMVOLON, Sophocles uses the term in Oedipus as a specific device used to confirm kinship or the authenticity of a message. Xenophon too uses the term in the private manner to describe the gifts exchanged by friends as a seal of friendship. The association between SYMVOLA as the simultaneous seal, recognition and identification between two people was so common in Athenian life that special clay plaques were made and then cut into two irregular designs so that each half could only join to its original mate. These clay plaques became the SYMVOLON between two people who wished to seal a bond of friendship, kinship or alliance between them with each person taking possession of one half of the SYMVOLON as a concrete token of their special relationship. From the significance of these SYMVOLA derived complex philosophical concepts regarding complementary opposites with each half being incomplete without the other. This is illustrated in the statement accredited to Aristophanes in Plato's Symposium:

"Each of us is a mere SYMBOLON of a man, the result of bisection, like the flat fish, two out of one, and each of us is constantly searching for his corresponding SYMVOLON"

Aristotle confirms the philosophical understanding of SYMVOLON with his account of a statement he credits to Empedokles: "*...in the male and in the female, there is, as it might be, a SYMVOLON...*"

The philosophical extension of the meaning of SYMVOLON is echoed in the metaphorical broadening of the term to include inferences to other actions, gestures or token objects that were meaningless and incomplete without their corresponding and complementary associated significance. In Aeschylus' Agamemnon, the watchman awaits a beacon of light as a SYMVOLON of the returning fleet from Troy. In isolation, neither the beacon of light nor the waiting watchman is complete in its meaning and it is only when the two complementary pieces of information are combined into a single context that the total significance of the scene is revealed. Further illustrations of the philosophical extension may be found in Herakleitos' statement that the 'lameness' of Hephaistos is SYMVOLIKO as it indicates the distinction between Divine Fire and human fire and the Stoic Kleanthes, when stating that the HEGEMONIKON (ruling portion of the PSYCHE) is situated in the head, thus describing the MYTHOS (Myth) of the birth of Athena from the head of Zeus as a SYMVOLON for the location of the HEGEMONIKON.

The rhetorician Demetrius clarifies the philosophical extensions of the term SYMVOLON as that which denotes a particular type of analogous and allegorical expression. The particular type of expression referred to by Demetrius is best described by Proclus

"And so the recapitulation of 'The Republic' which appears before the section on physics addresses itself to a consideration to the structure of the universe by means of EIKONIKOS (likenesses/representations/reflections); the story of Atlantis does the same but [by means of] SYMVOLIKO. Indeed, it is by means of SYMVOLA that myths customarily hint at higher realities."

[Compare EIKON, SIEMA, SYNTHEMA, TEK MOR]

SYNTHEMA - ΣΥΝΘΗΜΑ

Pronunciation: Synthēmā

Singular: Synthema

Plural: Synthemata

Common English translation: signal, sign

Translated definition of the word:

The word SYNTHEMA derives from the words 'syn' (to add) and 'tiethimi' (*I erect, place or establish, dedicate, create, determine*). Generally speaking, SYNTHEMA refers to a sign, signal, representation of something, recognition, something that is characteristic of, a meaningful gesture and a sign of agreement or treaty. SYNTHEMA differs from SYMVOLA (Symbols) and SIEMA (Signs) as SYNTHEMATA are either acted upon or require an action.

Sophokles refers to SYNTHEMA as both the markings used to relay a message and as the sign that brought disaster. For Plato, the words by which one names things are agreed upon SYNTHEMATA. Clement of Alexandria uses SYNTHEMA to describe the cryptic statement that functioned as a form of recognition and that was used by those preparing for initiation into the Eleusinian mysteries to account certain necessary actions that had been taken.

In a similar manner, Iamblikhos states that SYNTHEMATA are sacred cues of the presence of the Divine that guide PSYCHE (Soul) to recognise the THEOI (Gods).

According to Aristides, the orator and rhetorician from Smyrna, a SYNTHEMA was sent to him by Asklepios that offered cause for and encouraged him to address the public. [Compare EIKON, SIEMA, SYMVOLA, TEK MOR]

TAXIS - ΤΑΞΙΣ

Pronunciation: Taksis

Singular: Taxis

Plural:

Other Forms of the Word:

Common English translation: order

Translated definition of the word:

TAXIS is the act through which things or PROSOPA [See PROSOPON] are 'ordered' and the state within which they exist arranged and ordered into moving in a methodical manner.

According to Aristotle, TAXIS is one of the *Three Pre-Suppositions* for 'OREON' (Beauty).

Speusippos defines TAXIS to be the similarity of 'work' (as the generic term for any continuous application of energy) between entities, the symmetry of participation or the cause of symmetry acknowledged by all entities 'working' together, i.e. coordination.

TEKMOR - ΤΕΚΜΩΡ/ΤΕΚΜΑΡ

Pronunciation: Têkmōrr

Singular: Tekmor

Plural: Tekmēria

Common English translation: token, sign, proof

Translated definition of the word:

TEKMOR derives from the verb '*tekmairome*' meaning '*I follow signs*'. According to Alkman of Sparta, TEK MOR is the sign of commencement for the unfolding KOSMOS (World) following the dissolution of the primordial Darkness and concurrently the pursued end of the KOSMOS (World) after its completed development until its next creation.

Mousaios speaks of TEK MOR in terms of it being a helpful sign instituted by the THEOI (Gods) so that mortals may clearly distinguish between things that are AGATHA (Beneficially Good) and those which are KAKA (Bad). This type of sign is called TEK MOR ENARGES (Distinct Sign).

TELETE - ΤΕΛΕΤΗ

Pronunciation: Têlêtē

Singular: Telete

Plural: Teletês

Other Forms of the Word:

Teletis: (singular) that which is of the Telete

Teleton: (plural) that which is of the Teletês

Common English translation: ceremony, ritual

Translated definition of the word:

TELETE derives from the verb '*telo*' (*I complete perfectly*) and refers to any formal events or expressions which contain a series of standardised symbolic actions. TELETE denotes specifically a ritual through which the worship of a THEOS (God) or THEA (Goddess) is expressed.

TELOS - ΤΕΛΟΣ

Pronunciation: Têlôs

Singular: Telos

Plural: Telē

Other Forms of the Word:

Teleio: (singular) that which has attained Telos. (Perfection in English)

Teleia: (plural) that which has attained Telos (Perfection in English)

Common English translation: purpose, end, fulfillment, close, finish, terminate

Translated definition of the word:

TELOS means fulfillment and purpose. It is the purpose of energy or the purpose of all VIOS (Biographical Life). TELOS denotes the ultimate purpose of human VIOS (Biographical Life) which is seen to be the 'Highest AGATHON' (Beneficial Good). Thus for the Stoics, the TELOS for human VIOS is to conform to the LOGOS [See LOGOS] which derives from Zeus and returns to Him as He solely directs the purpose which governs all.

THEASIS- ΘΕΑΣΙΣ

Pronunciation: Thêâsis

Singular: Theasis

Plural:

Other Forms of the Word:

Theasêos: (singular) denoting Theasis when referring to that which derives from it or belongs to it; i.e. the glory of Theasêos

Common English translation: view, observation, perspective

Translated definition of the word:

THEASIS refers to observation from a vantage point, to survey a PROSOPON (face/person/role) or to view unfolding events. THEASIS also denotes to the point of view (perspective) from which a person examines things and the ability to understand and be aware of esoteric and spiritual things.

THEASIS was the purpose of philosophy and is illustrated by Plato in the Symposium:

"θεός δὲ ἀνθρώπων οὐ μίγνυται, ἀλλὰ διὰ τούτου πάσα ἐστὶν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους" (Sym. 203a)

"Man can never mix with the Gods but only to approach or achieve THEASIS of the Divine..."

THEOI - ΘΕΟΙ

Pronunciation: Thê_ē

Singular: Theos (Masculine); Thea (Feminine)

Plural: Theoi

Other Forms of the Word:

Theotēta: The abstract meaning of a Theos or Thea as a totality of the attributes of the Theos or Thea in question. Also referring to every divine form of male or female gender in its totality.

Theotētēs: The plural form of Theotēta

Theo: (singular) that which is divine

Theia: (plural) that which is divine

Thēēs: plural form of Thea

Common English translation: the Gods

Translated definition of the word:

THEOI is an adjective denoting the perfect ONTA (Beings) who emerge from the 'EN' (One) through simple multiplication of itself into a multitude and thus preserving all its attributes. The THEOI constitute the Intellect(ual) Essence of the SYMPAN (Universe) which is expressed as a multiplicity of organised, systematic, uniform, self-actuating, multi-faceted, recurring ONTA (Beings) who conform to natural law. The THEOI represent the EINAI (Being/Existence), Order, Eternity and the MAKARIOTIS (Blissfulness) of the Supreme ON [See entry for ON] as imperishable, incorruptible, unalterable, unchanging reflections and representations of It. The THEOI permeate unhindered throughout the world of HYLE (material) and act upon it dynamically. As initiators of the Holy Mysteries of life, the THEOI participate in perpetual regeneration which is the continuous composition and decomposition of forms whilst ever maintaining the integrity of the sphere of activity of each THEOS. The actions of the THEOI are subject to Natural Law and serve the Natural Law without withdrawing or converging into one and without being substituted, ceasing to exist or being defeated according to the desires and expectations of disrespectful mortals or organised systems of impiety. It is important to mention that the terms EN (One) and MONAS (Single) within the Hellenic meaning has only a comparative mathematical substance and therefore implies the pre-existence of the multitude. EN (One) is sometimes used as a comparison to METHEN (Zero) or Non-Existence. METHEN is a modern term and is thus not accepted by the Ancient Hellenes as plausible. The THEOI constitute the first active multiplication of the ONTOS (See ON) which is incorrectly referred to as THEOS (God) hence why the Theology is different to the Ontology and the association of the two is cultivated purposefully by monotheists to serve their theology. The THEOI as with ON are unborn, perfect, good, immortal, just, without form, all wise, eternal, immaterial and also of dual substance, unchangeable, infinite and cohesive. The THEOI are not PROSOPA (people or roles) as that denotes limits of which the THEOI have none.

"...it is an immortal ON who is rational, perfect, blissful, incapable of any bad and who is prudent for the Kosmos and all that is in it, although it is not anthropomorphic, it is nevertheless creator and father of all and as such extends all its parts into everything, which are labeled with many names in accordance with natural forces. Thus they name it Dia because through it everything emerged; they name it Zēna because it is the cause of Zeen (living) or because through life it becomes distinct. Athena, they call it because it extends its 'Hegemonikon' into the aither; Hera, because it extends itself into the Air; Hephaistos because it extends itself into the 'technical' fire; Poseidon because it extends into the wet element and Demetra because it extends into the earth. So were others named in accordance with the familiarity of each 'Theotēta' "

Diogenes Laertios (7.147)

THEURGIA - ΘΕΟΥΡΓΙΑ

Pronunciation: Thêooryiã

Singular: Theurgia

Plural: Theurgiês

Other Forms of the Word:

Theurgias: (singular) denoting that which is of Theurgia

Theurgos: (singular) a person who performs Theurgia

Common English translation: theurgy

Translated definition of the word:

THEURGIA refers to a divine work as a ceremonial act which aims at direct communication with the THEOI (Gods). Until THEURGIA was proposed by the Neo-Platonists as an alternative method to gain GNOSIS (Knowledge) of the THEOI (Gods), the more common philosophical approach was meditation or

contemplation. THEURGIA does not mean 'compulsion' or 'manipulation' of the THEOI (Gods) as was proposed by Hopfner who clearly misinterpreted Iamblikhos who did not actually intend THEURGIA to be construed as a 'manipulation' of the THEOI (Gods). The key to understanding Iamblikhos may be found in the second part of the word THEURGOS; namely 'urgos' deriving from DEMIOURGOS meaning 'he who produces work for the benefit of common things' thus rendering the meaning of THEURGIA to be 'the production of work for the benefit of Divine things (i.e. the THEOI)'.

THYSIA - ΘΥΣΙΑ

Pronunciation: Thēsía

Singular: Thysia

Plural: Thysiês

Other Forms of the Word:

Thysias: (singular) denoting that which is of Thysia

Thysion: (plural) denoting that which is of Thysiês

Common English translation: sacrifice

Translated definition of the word:

According to Speusippos, THYSIA is an offering of an 'TEREION' (that which is to be sacrificed) to any or all of the THEOI (Gods). An extension of THYSIA is AUTOTHYSIA (self-sacrifice) as a high point of human life within which even human nature is surpassed and leads logically to self-preservation. AUTOTHYSIA implies logically that it is THYSIA only when perishing or dying. It is then impossible for a THEOS (God) to be sacrificed due to the imperishable and immortal nature of the THEOI (Gods). [See AUTOTHYSIA, IEREIO]

THIASOS - ΘΙΑΣΟΣ

Pronunciation: Thiásôs

Singular: Thiasos

Plural: Thiasoi

Other Forms of the Word:

Thiasou: (singular) denoting something that is of a Thiasos

Common English translation: theatrical company, troupe of actors, ceremonial group

Translated definition of the word:

A THIASOS is a religious group formed to perform ceremonies of a religious nature. The word THIASOS is linked directly to the worship of Dionysos through its association with the word THYRSOS (the Staff of Dionysos).

TIMĒ - ΤΙΜΗ

Pronunciation: Timē

Singular: Timē

Plural: Timês

Other Forms of the Word:

Timēs: (singular) denoting that which of Timē

Timon: (plural) that which is of Timês

Timēmenos: (masculine) he who has Timē or Timês bestowed upon him

Timēmenē: (feminine) she who has Timē or Timês bestowed upon her

Timēos: (masculine) he who possesses Timē

Timēia: (feminine) she who possesses Timē

Common English translation: honour, value

Translated definition of the word:

TIMĒ refers to esteem, respect, rights, recognition of value and reward for services rendered.

Speusippos determines TIMĒ to be the granting of goods for acts of ARÊTE (Virtue), worthiness due to ARÊTE (Virtue) and the external recognition of decency and/or worthiness.

TYKHE - ΤΥΧΗ

Pronunciation: Tykhē

Singular: Tykhe

Plural: Tykhês

Other Forms of the Word:

Tykhêros: (masculine) he who has Tykhe

Tykhêrē: (feminine) she who has Tykhe

Common English translation: luck

Translated definition of the word:

According to Speusippos, TYKHE is the movement from the invisible to the invisible thus causing a spontaneous divine act.

VARVARISMOS - ΒΑΡΒΑΡΙΣΜΟΣ

Pronunciation: Vârvârisômôs

Singular: Varvarismos

Plural: Varvarismoï

Other Forms of the Word:

Varvarismou: (singular) denoting that which is Varbarismos

Varvarismon: (plural) denoting that which is Varvarismoï

Varvaros: a person who acts with Varvarismos

Common English translation: barbarism

Translated definition of the word:

VARVARISMOS constitutes the use of words which stand in opposition to the Hellenic words due to either mispronunciation, incorrect usage within context or faulty speech. VARVARISMOS is considered as severely as the erroneous usage of syntax. VARVARISMOS is one of the six KAKIËS of the LOGOS in opposition to HELLENISMOS.

VIOS - ΒΙΟΣ

Pronunciation: Viôs

Singular: Vios

Plural: Vioï

Other Forms of the Word:

Viou: (singular) denoting a Vios when referring to that which derives from it or belongs to it; i.e. the events of his Viou

Vion: (plural) denoting Vioï when referring that which derives from them or belongs to them; i.e. there parallels in their Vion

Common English translation: life (but in proper translation referring specifically to Biographical Life)

Translated definition of the word:

VIOS is the human biographical life inclusive of birth and death. The VIOS of a person is their birth and the circumstances that surround it; the events and how these unfold and relate throughout their life; the things and goods that the person acquires throughout their life and finally the persons death and the circumstances surrounding it, i.e. the complete biography of a person. VIOS may also refer to an entity which is an abstraction such as the political VIOS of a state, the ethical VIOS of a community, the public VIOS of a prominent person and even the turbulent VIOS of the planet. The word VIOS is distinguished from ZOË (the biological Life) in pertaining to the way of life, the duration of life and one's fortune. [See ZOË for comparison.]

VOMOS - ΒΩΜΟΣ

Pronunciation: Vômôs

Singular: Vomos

Plural: Vomoi

Other Forms of the Word:

Vomou: (singular) denoting a Vomos when referring to that which derives from it or belongs to it; i.e. the dais of the Vomou

Vomon: (plural) denoting Vomoi when referring that which derives from them or belongs to them; i.e. the marble for construction of the Vomon

Common English translation: altar

Translated definition of the word:

The word VOMOS derives the root 'va' which originally denoted *the raised base of the altar* and later came to denote *the whole altar*. VOMOS is a general term denoting a place, a pit, an aboveground structure of single or multiple levels which may be constructed in a square, rectangular or circular form. There are specific terms denoting the two specific types of VOMOI. The first is the VOMOS which includes a side-grate known as the ESKHARA and is the raised altar to the OLYMPIOI (Olympian Gods). The second was the VOTHROS or LAKKOS that took the form of a pit and was used for sacrifices to the KHTHONIOI (Gods of the Underworld).

XENIA - ΞΕΝΙΑ

Pronunciation: Xêniá

Singular: Xenia

Plural: Xeníês

Other Forms of the Word:

Xenos: (masculine) a stranger

Xenē: (feminine) a stranger

Xenoi: (plural) strangers

Philoxenia: The act of hospitality

Common English translation: hospitality

Translated definition of the word:

XENIA refers to hospitality, kind treatment of strangers, friendly relations between strangers and a friendly welcome. XENIA is a sacred and ancient tradition of the Hellenic people directly related to the humanistic concept of philanthropy. XENIA falls under the auspices of the Supreme of the Gods when appealed to as ZEUS XENIOS. The person providing the XENIA does not have the right to offend or commit an injustice to the one receiving the PHILOXENIA. In turn, the receiver is obliged to respect the home which provided the PHILOXENIA. According to Homer, the bond of friendship that results from PHILOXENIA continues and is inherited by the descendents.

ZELOS - ΖΗΛΟΣ

Pronunciation: Zêlôs

Singular: Zelos

Common English translation: zeal, ardour, eagerness

Translated definition of the word:

ZELOS is a form of sorrow which derives from the desire to surpass or to become equal to others. According to the Stoics, ZELOS is one of the PATHEIN (Passions).

ZOË - ΖΩΗ

Pronunciation: Zōē

Singular: Zoë

Plural: Zoês

Other Forms of the Word:

Zeen: the act of Zoë

Zoēs: (singular) that which is of Zoë

Zoôn: (plural) that which is of Zoês

Zoa: forms of Zoë (life forms/animals)

Common English translation: Life

Translated definition of the word:

ZOË is biological life which is characterised by the method of conception, the act of birth, the development and growth, the method of reproduction and the physical death of organisms. [See VIOS in comparison to note the distinction between the biological and biographical life]

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8. The Literary Microcosm, Theories of Interpretation of the later Neo-Platonists: James A. Coulter (Pg 60, Appendix One)
9. The Power of Money, Coinage and Politics in the Athenian Empire: Thomas J Figuera (Pg 505)
10. Oedipus, the King: Sophocles and translated by Robert Bragg (Pg 9)
11. Ancient Mystery Cults: Walter Burkert (Pg 94)
12. Eleusis, Archetypal Image of Mother and Daughter: Karl Kerényi and translated by Ralph Manheim (Pg 66/67)
13. Letters to the Seven Churches of Asia: William Mitchell Ramsey (Chapter 22, Letter to the Church of Pergamum)
14. Εορτές Και Ιεροπραξίες Των Ελλήνων : Vlassis G Rassias
15. ΛΕΞΙΚΟ ΤΗΣ ΝΕΑΣ ΕΛΛΗΝΙΚΗΣ ΓΛΩΣΣΑΣ G Bampiniote (2ND Edition)
16. Divry's Edition 'New English-Greek and Greek-English Dictionary: GK Konstantopoulou
17. Funk and Wagnalls Standard English Dictionary Volumes I & II
18. The Authorised Revised Roget's Thesaurus of Words and Phrases: Peter Mark Roget
19. 8th Edition of a Greek-English Lexicon compiled by Henry George Liddell, DD and Robert Scott, DD

Easy to Use English Index

Due to the introduction of Hellenic terms into English, it may at first seem like a daunting task to remember all the words and what they mean in English. For this reason, an English Index has been included in the Lexicon to assist people in finding the correct term for an English word. Each entry of the Lexicon includes a list of the closest English words of the Hellenic word or phrase. This index lists these English words as well as the correct Hellenic word and term in each entry in which it appears. Certain English words are fairly general and will often appear as the closest English translation for more than one concept-specific Hellenic word or phrase. When the same English word is used for more than one entry, all entries should be read in the manner of a Thesaurus and the correct Hellenic term should be chosen according to which concept is being specifically referred to. As the Hellenic language is a concept language it is more important than the correct and specific concepts be communicated than it is to use the closest English word in translation. English is a language that makes use of many interchangeable synonyms with often only etymological differences or slight variations in meaning. For this reason, only the most commonly used English words have been used in the Lexicon and thus when searching for the Hellenic word for a more specific or obscure English word, it will be necessary to search for the general synonyms of the word as well.

English Index

Abyss: APEIRON
Accord: OMONOIA
All-grain: PANSPERMIA
Altar: VOMOS
Ardour: ZELOS
Assembly: EKKLESIA
Association: ETAIREIA
Audacity: HUBRIS
Authority: ARKHĒ
Awareness (intellectual): NOESIS
Awareness (sensory): AESTHESIS

Bad: KAKON
Barbarism: VARVARISMOS
Bashfulness: AIDOS
Beatitude: MAKARIOTIS
Beauty: ORAION
Beginning: ARKHĒ
Being: ON

Beneficence: AGATHON
Bliss: MAKARIOTIS
Bravery: ANDREIA
Breath: PNEUMA

Catharsis: KATHARSIS
Centre: OMPHALOS
Ceremonial Group: THIASOS
Ceremony: TELETE
Chaos: KHAÔS
Charm: KHARIS
City: DEMOS, POLIS
Clarity: SAPHENEIA
Cleansing: ENAGISMA, KATHARSIS
Clue: SIEMA
Common Sense: PHRONESIS, SOPHROSYNE
Community: KOINONIA
Company: ETAIREIA
Concord: OMONOIA
Conflict: AGON
Contamination: MIASMA
Contest: AGON
Correctitude: ORTHOPRAXIA
Cosmos: KOSMOS
Courage: ANDREIA
Creator: DEMIOURGOS
Creature: ON
Custom: DROMENA, NOMOS

Demiurge: DEMIOURGOS
Demon: DAIMON
Devotion: EULABEIA
Devoutness: EULABEIA
Directness: EFTHYTETA
Discernment: GNOMĒ
Discord: DIKHONEIA
Disrespect: HUBRIS
District: DEMOS
Dodecahedron: DODEKAHEDRON

Eagerness: ZELOS
Eclecticism: EKLEKTIKISMOS
Education: PAIDEIA
Element: RIZOMATA, STOIKHEION
End: TELOS
Entity: ON
Equals: OMOIOS
Essence: OUSIA
Existence: IPARXIS
Existence (to be; it is): EINAI
Explicitness: SAPHENEIA

Face: PROSOPON
Faith: PISTIS
Fame: DOXA
Feeling: AESTHESIS
Forbearance: ANOKHE

Frankness: EFTHYTETA, PARRESIA
Freedom: ELEUTHERIA
Friendship: PHILIA, PHILOTĒS
Fulfillment: TELETE

Genius: DIANEIA
Gentiles: ETHNIKOI
Glory: DOXA
Good: KALON, AGATHON
Gods: THEOI
Grace: KHARIS
Greek: HELLENISMOS

Heathens: ETHNIKOI, HELLENISMOS
Hedonism: HEDONY
Hegemony: HEGEMONIKON
Hellenic: HELLENISMOS
Hexis: EXIS
Holy: IERON, OSION
Home: OIKOS
Honesty: PARRESIA
Honour: ANDREIA, TIMĒ
Hospitality: XENIA
Household: OIKOS
Hubris: HUBRIS
Humanitarianism: ANTHROPISMOS
Humanism: ANTHROPISMOS
Hymn: HYMNOS

Idea: IDEA
Idol: EIDOLON
Image: EIDOLON, EIKON
Imagination: PHANTASIA
Impudence: ANAIDEIA
Inappropriate: APREPEIA
Ineffable: ARRETON
Infernal: KHTHONIOS
Insult: HUBRIS
Intellect: DIANEIA, PNEUMA

Justice: DIKEOSYNE

Knowledge: GNOSIS
Knowledge (Secure): EPISTEME

Law: NOMOS
Libation: SPONDE
Liberty: ELEUTHERIA
Life: VIOS, ZOĒ
Logic: LOGIKI
Love: AGAPE, EROS
Luck: TYKHE

Magic(k): MAGEIA
Magnanimity: MEGALOPSYCHIA
Mantic Art: MANTIKI/MANTEIA
Material: HYLĒ

Matter: HYLĒ
Mean: MESOTES
Measure: METRON
Memory: MNEME
Metaphysics: METAPHYSIKE
Middle: MESOTES
Mind: NOUS
Multilateral: POLYMERIA
Municipality: DEMOS
Mysticism: MYSTIKISMOS
Myth: MYTHOS

Name: ONOMA
Nature: PHYSIS
Navel: OMPHALOS
Necessity: ANANKE
Noumenon: NOUMENON

Oath: ORKOS
Observation: THEASIS
Offering: THYSIA, APARKHE, PANSPERMIA
Opinion: DOXA, GNOMĒ
Opposites (Tension of): PALINTONOS ARMONIE
Oracle/Oracular: MANTIKI/MANTEIA
Order: TAXIS
Origin: ARKHĒ
Orthopraxy: ORTHOPRAXIA
Outspokenness: PARRESIA

Pact: ORKOS
Pardon: KHARIS
Partnership: ETAIREIA
Pathos: PATHOS
Passion: PATHOS
Penitence: METANOIA
Perspective: THEASIS
Person: PROSOPON
Phenomenon: PHENOMENON
Philosophy: PHILOSOPHIA
Picture: EIKON
Piety: EUSEBEIA, EULABEIA
Pleasure: HEDONY
Pollution: MIASMA
Praise: DOXA
Principle: ARKHĒ
Promise: ORKOS
Prudence: SOPHROSYNE
Public: DEMOS
Purification: ENAGISMA, KATHARSIS
Purpose: TELOS

Reason: LOGOS
Remembrance: MNEME
Representation: EIKON
Respect: EULABEIA
Righteousness: DIKEOSYNE
Ritual: TELETE

Role: PROSOPON
Root: RIZOMATA
Rule: NOMOS

Sacred: IERON, OSION
Sacrifice: THYSIA, APARKHE, IEREO
Sacrifice (self): AUTOTHYSIA
Sanctuary: IERON
Science: EPISTEME
Secret: ARRETON
Sensibility: PHRONESIS
Sensation: AESTHESIS
Shame: AIDOS
Shamelessness: HUBRIS
Sign: SIEMA, SYNTHEMA, TEKMOR
Signal: SYNTHEMA
Sin: AMARTIA
Sincerity: EFTHYTETA, PARRISIA
Society: ETAIREIA, KOINONIA
Soothsaying: MANTIKI/MANTEIA
Soul: PSYCHE
Space: KHAÔS
Spaces: METAKOSMIA
Speech: LOGOS
Spherical: SPHAIROS
Spirit: DAIMON
Statue: AGALMA, EIKON
Strife: AGON
Struggle: AGON
Substance: OUSIA
Supplication: IKESIA
Symbol: SYMVLON
Symptom: SIEMA

Temperance: EGKRATEIA
Theatrical Company: THIASOS
Theurgy: THEURGIA
Time (timely): KAIROS
Token: TEKMOR
Tolerance: ANOKHE
Tradition: DROMENA, NOMOS
Troupe (of actors): THIASOS
Trust: PISTIS
Truth: ALETHEIA
Truth (intuitive): GNOMĒ
Truthful: EFTHYTETA, PARRISIA
Town: POLIS

Underground: KHTHONIOS
Underworld: KHTHONIOS
Unspeakable: ARRETON

Valour: ANDREIA, TIMĒ
View: THEASIS
Virtue: ARĒTE
Void: APEIRON

Weather: KAIROS
Wisdom: SOPHIA
Wisdom (Practical): PHRONESIS
Word: LOGOS
World: KOSMOS

Zeal: ZELOS